The Mormon Conception of Deity

Michael our Father and our God

As taught by

JOSEPH SMITH

BRIGHAM YOUNG

& JOHN TAYLOR

and their associates in the Priesthood

Joseph W. Musser

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Table of Contents

Preface to Third Edition 4
CHAPTER 1
Michael, Our Father and Our God 6
CHAPTER 2
Brigham Young Not Misquoted.....21
Later Teachings of Brigham Young 25
Further Evidences from Associates.....32
CHAPTER 3
Scriptural Terms Classified.....51
CHAPTER 4
Joseph Fielding Smith Teaches Doctrine Repudiated.....68
CHAPTER 5
Conceptions of God 77
CHAPTER 6
The Fall and Redemption 85
CHAPTER 7
Adam-ondi-Ahman.....96
CHAPTER 8
Adam, the Father and God of the Human Family.....102
APPENDIX
Notes on this edition.....109
Editions Compared..... 110

These chapter numbers differ from the fourth edition,
for a comparison see the chart on page 110.

Preface to Third Edition

Our first printing, in TRUTH, and then in book form, of "Michael, Our Father and Our God, the Mormon Conception of Deity," as taught by Joseph Smith, Brigham Young, John Taylor, and their associates in the Priesthood, having for many months been exhausted, and there being a large and growing demand for the brochure, we are publishing a third edition.

This reprint is carefully corrected, revised, and carries much additional data which will prove of help to the student.

We are pleased to know that the information contained in this treatise is being used in the Church auxiliary classes and in many of the Priesthood Quorums. It is accomplishing a splendid mission in acquainting the Saints with the true God of Israel, His genesis, His character and attributes. We give the information as it fell from the lips of Joseph Smith, the mouth-piece of God in this last dispensation, and from his successors in the Priesthood, whose expressions reflect in no uncertain manner the teachings of the Prophet.

In Joseph's day the Saints as a body were not prepared to receive many of the "Mysteries of the Kingdom" - mysteries to them, but clear and simple to the true leaders in the work of God who, in addition to having the revelations of the Lord, through the Prophet, were richly instructed by the Holy Ghost.

Jesus Christ proclaimed that "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hath sent."[1] And the word of the Lord came to Joseph Smith that "It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was made a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the

1 John 17:3.

same as Jesus Christ himself did."[2]

These divine injunctions are justification for this work. Not to know God spells failure. Salvation and exaltation is the dream of every believer in the Christ. The necessity of such a knowledge, then, is obvious. The seriousness of professing to know God and yet not know Him is made clear in a revelation to Thomas B. Marsh through Joseph Smith, in which the Lord states:

> "Verily, verily, I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face.
>
> Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.
>
> And upon my house shall it begin, and from my house shall it go forth, saith the Lord;
>
> First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord."[3]

The Author

2 Teachings of the Prophet Joseph Smith, p. 345, 346.
3 D&C 112:23-26.

CHAPTER 1

Michael, Our Father and Our God

Excerpts from a sermon delivered by President Brigham Young, Salt Lake City, April 9, 1852.[1]

> "My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well beloved Son of God; upon which subject the Elders of Israel have conflicting views. Our God and Father in heaven, is a being of tabernacle, or in other words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His son, Jesus Christ has become a personage of tabernacle, and has a body like his father. The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but He is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are.
>
> The question has been, and is often, asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach that, to their disciples. I will tell you how it is. Our Father in Heaven begat all the spirits that ever were or ever will be upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual and afterwards temporal.

1 Journal of Discourses 1:50; Millennial Star 15:769.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael the Archangel, the Ancient of Days! about whom holy men have written and spoken - **He is our Father and our God**, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects and therefore their offspring were mortal.

When the virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming “great is the mystery of godliness,” and tell nothing.

> It is true that the earth was organized by three distinct characters, namely Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.
>
> Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, 'it is an immaterial substance!' What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.
>
> I have given you a few leading items upon this subject, but a great deal more remains to be told. Now remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost. ...
>
> Treasure up these things in your hearts. In the Bible, you have read the things I have told you to night; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing."

This statement by Brigham Young was made April 9, 1852. It was not merely an incident of his discourse - a passing thought imperfectly expressed: "My next sermon will be to both Saint and sinner," said he. "One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well-beloved Son of God; upon which subject the Elders of Israel have conflicting views."

Here, then, the great leader, presumably under the spirit and office of his calling as a Prophet of God and the leader of Israel, attempted to correct certain impressions held by the "Elders of Israel," and upon which they had "conflicting views" regarding the "Character of the Son of God." Admittedly then the spokesman of the Lord would exercise great care in correcting these "conflicting views." And again: "**Now hear it,**

O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, and Ancient of Days, about whom holy men have written and spoken - he is our Father and our God, and the only God with whom we have to do. When the Virgin Mary conceived the child Jesus, the Father had begotten him in His own likeness. ... And who is the Father? He is the first of the human family" (Adam). And now mark this carefully: "**Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later.**"

That is not the language of uncertainty. One must assume that the speaker was either ignorant, misquoted, a deliberate falsifier, or that he told the truth upon the important subject. The conciseness and clarity of his expressions preclude the hypothesis that he was dealing in mere speculation. Said he further: "**I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. ... Jesus, our elder brother, was begotten in the flesh by the same character that was in the Garden of Eden. and who is our Father in Heaven. ... Treasure up these things in your hearts.**"

In this address the leader spoke as "one having authority." He neither mumbled nor stuttered. His statements were clear-cut, definite and forceful. And let us say in passing, it is utterly inconceivable that after delivering such an important interpretation on so vital a subject, he failed to verify the transcribed notes of the reporters before permitting the sermon to be published in the various Church organs of the day.

However, in this day we have an opposing opinion - in many respects a conflicting one - emanating from the leadership of the Church. This we will notice in the present chapter before further quoting the early leaders of Israel. First, let us set forth a rule in interpretation of scripture that must appeal to all as being reasonable:

> "When revelations are given through an individual appointed to receive them, they are **given to the**

> **understandings of the people**. These revelations, after a lapse of years, become mystified to those who were not personally acquainted with the circumstances at the time they were given."[2]

It must be assumed that the Lord taught Joseph Smith carefully upon this subject and that he in turn passed the information on to his trusted associates, the latter also being instructed from time to time by the Holy Ghost, God's witness to mankind. We do admit, however, that without an intimate and proper understanding of the scriptural references to God and His Son Jesus Christ, the subject does become mystified, and little wonder it is that the sectarian world, uninformed as it is, should blunder, picturing God a being "without body, parts or passions." And, too, our own Elders are often found to be in confusion upon the subject, which is but a result of rejecting the counsel of their Prophet leaders.

JOSEPH FIELDING SMITH

In answer to an inquiry of one of the brethren upon the subject of the Godhead, President Joseph Fielding Smith, President of the Quorum of Twelve Apostles, April 9, 1935, wrote as follows:

> "Dear Brother:
>
> I have before me your letter of yesterday in which you say that the question of the Godhead has caused considerable discussion among some of the Elders because of certain things published in early days purporting to come from President Brigham Young and others.
>
> First let me say, the discourse from which you quote (the discourse of Brigham Young now under discussion) purporting to have been delivered by President Brigham Young, is one which, for some reason, is widely circulated and everybody seems to know about it and have placed upon it their interpretation to the effect that Adam is our God, the only God with which we have to do, and that he is the Father of Jesus Christ; but they do not seem to know that

2 Brigham Young, Journal of Discourses 3:333.

> President Brigham Young spoke **perhaps a thousand times** in which he declared that Jesus Christ is the Son of God the Father who created Adam, and that Adam is the Son of God. The remarkable thing is that this one thing, which perhaps **ought to be forgotten**, is remembered, and all else, which should be remembered, is forgotten or never considered. I will say frankly that I believe President Brigham Young was not properly quoted in this discourse. He did not see it before it was published in England. I firmly believe this for the implication in this discourse is foreign to all that President Brigham Young taught. For proof of this see Brigham Young's discourses.
>
> Now, it is a fact that Adam is our God; we are and will be subject to him; he will preside over all of his posterity and will be the immediate personage unto whom they will look for counsel and direction. Adam holds the keys of salvation for this earth, under the Holy One of Israel. The Holy One is, of course, Jesus Christ. See D. & C. 78:16. Adam, as Michael, will stand at the head of his posterity, just as each father will over his immediate family, but all under the direction of Jesus Christ. What Presidents Young and Kimball had in mind was this very thing.
>
> I am enclosing an article - OFFICIAL - which will, I believe, explain all of this apparent mystery to you.
>
> Sincerely your Brother,
> (Sig.) Joseph Fielding Smith."[3]

In this letter it will be noted that the mistake attributed to President Young in his address is excused on the theory that he was improperly quoted. "He did not see it before it was published in England," says the critic. It may be true that reporters were not as efficient in the day this sermon was delivered, as they are now, but we cannot believe that a sermon of so great import could be reduced to writing, published in the Journal of Discourses several months later, and then in the Millennial Star, where it appeared (Nov. 26, 1853), one and a half years after it was delivered, without the President's approval.

3 See Doctrines of Salvation, 1:96-106.

Both the Journal of Discourses and Millennial Star were published under the direction of Brigham Young, and this was given as a "key" sermon to correct errors regarding the Godhead which were being entertained by the Elders. Surely a sermon delivered by the Prophet of God to correct false impressions, would not be published under the permission of that Prophet in such a way as to create false impressions! However, Elder Smith is not alone in his views on the Adam-God subject. Supporting views were previously expressed by the late Dr. James E. Talmage, in his book, "Jesus, the Christ;" also in his "Articles of Faith." Indeed from the circumstances one might reasonably assume this to be the source of Elder Smith's information.

DR. JAMES E. TALMAGE

Dr. Talmage's theory is set forth as follows:

> "We claim scriptural authority for the assertion that Jesus Christ was and is God the Creator, the God who revealed Himself to Adam, Enoch, and all the antedeluvial patriarchs and prophets down to Noah; the God of Abraham, Isaac and Jacob; the God of Israel as a united people, and the God of Ephraim and Judah after the disruption of the Hebrew nation; the God who made himself known to the prophets from Moses to Malachi; the God of the Old Testament record, and the God of the Nephites. We affirm that Jesus Christ was and is Jehovah, the Eternal One."[4]

After citing at length from the standard scriptures, to sustain his contention, Dr. Talmage continues:

> "It would appear unnecessary to cite at greater length in substantiating our affirmation that Jesus Christ was God even before He assumed a body of flesh. During that ante-mortal period there was essential difference between the Father and the Son, in that the former had already passed through the experiences of mortal life, including death and resurrection, and was therefore a Being possessed of a perfect, immortalized body of flesh

4 Jesus the Christ, Talmage, page 32.

> and bones, while the son was yet unembodied. Through His death and subsequent resurrection Jesus the Christ is today a Being like unto the Father in all essential characteristics."[5]

CHARLES W. PENROSE

The late President Charles W. Penrose, also held to the fallacy set forth by Dr. Talmage. Said he:

> "Jesus of Nazareth, born of the virgin Mary, was literally and truly the Son of the Father, the Eternal God, **not of Adam**. Don't think so for a moment. Christ was the Son of God, of God the Father; the Father of His Spirit was the Father of His body. He was an exalted man who had passed through all things that Jesus Christ, His Beloved Son, afterwards passed through."[6]

Here, it will be noted, that President Penrose is in strict accord with the statement of Brigham Young, except in his claim that Adam was not the father of Jesus Christ, son of Mary. The father of Jesus, as he explains, was an exalted man, the father of his spirit as well as his body, and the eternal God. Adam is all of these.

5 Ibid. 38-9.
6 Conference Report, April, 1916, page 23.

CHURCH STATEMENT

In a pamphlet entitled "THE FATHER AND THE SON," a doctrinal exposition of the First Presidency and the Twelve, dated June 30, 1916, and signed "The First Presidency and the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints," and evidently prepared by Dr. Talmage for his brethren, there is set forth the present attitude of the Church leaders on this subject. And here, let us pause to briefly consider a collateral point. It will be noted that this "Official Statement," contrary to all precedent, was not signed by the individual members of the First Presidency or of the Quorum of Twelve. When the late Joseph F. Smith assumed the position of President of the Church at the special conference held November 10, 1901, he entered into a covenant to do nothing in his official capacity without the advice and consent of his counselors. And in this particular resolve he requested the Quorum of Twelve to see to it that he fully lived up to his covenant, thereby placing himself under the complete domination of his counselors and the Twelve. In this extraordinary covenant President Smith's hands were effectively tied, and during his presidency of some seventeen years, it is believed that he refrained from doing many things which he felt was right and proper to do but to which his associates objected; also, that he was forced into the position of giving sanction to other matters which he felt was not in accordance with the will of heaven. An example is his endorsement of the statement made at the October Conference, 1918, by President Charles W. Penrose, to the effect that no plural marriages entered into since the Woodruff Manifesto of 1890 were legitimate, and that those living in such relations were living in adultery. That these severe and unreasonable strictures were not the real sentiments of President Smith, notwithstanding he verbally fathered them, was well known to his confidants; but that the endorsement was forced from him as a result of his covenant to do nothing except on the approval of his associates must be obvious to the informed among the Saints. And perhaps this accounts for the fact that his name was not signed to the "Official Statement," referred to, he preferring that it be published over the title, "First Presidency" without individual signatures.

It will be recalled that President Heber J. Grant entered

into a like covenant, binding himself to do nothing except that which his counselors and the Twelve approved. Said he, "I want you good people who are here assembled, and all the members of the Church, to know that I shall do nothing but what I have the approval of my counselors and of the Council of Twelve Apostles."[7]

Such covenants obviously tie the hands of the subscribers thereto and act as a brake against divine direction. To covenant beforehand not to be guided by reason, or even by instructions from heaven except it be in harmony with the views of one's associates holding subordinate positions, is notice to God to use care in His attempted direction of the course of the Church.

The "Official Statement" referred to is published in full in "The Articles of Faith,"[8] This attitude substantially conforms to that of Dr. Talmage, quoted herein, and to the statement of Joseph Fielding Smith, also quoted. We here give some excerpts:

> "A fourth reason for applying the title 'Father' to Jesus Christ is found in the fact that in all His dealings with the human family Jesus the Son has represented and yet represents Elohim His Father in power and authority. This is true of Christ in His pre-existent, antemortal, or unembodied state, in the which He was known as Jehovah; also during His embodiment in the flesh; and during His labors as a disembodied spirit in the realm of the dead; and since that period in His resurrected state. ..."[9]

Here the statement quotes from the standard scriptures and continues:

> "None of these considerations, however, can change in the least degree the solemn fact of the literal relationship of Father and Son between Elohim and Jesus Christ. Among the spirit children of Elohim the firstborn was and is Jehovah or Jesus Christ to whom all others are

7 Conference Report, April, 1937, page 10.
8 The Articles of Faith (Thirteenth to Thirty-ninth Editions), Talmage, Appendix 2, pages 465-473.
9 Ibid. pages 470, 471.

juniors. ..."[10]

"Jesus Christ is not the Father of the spirits who have taken or yet shall take bodies upon this earth, for He is one of them. He is The Son, as they are sons or daughters of Elohim. So far as the stages of eternal progression and attainment have been made known through divine revelation, we are to understand that only resurrected and glorified beings can become parents of spirit offspring. Only such exalted souls have reached maturity in the appointed course of eternal life; and the spirits born to them in the eternal worlds will pass in due sequence through the several stages or estates by which the glorified parents have attained exaltation."[11]

HEBER J. GRANT AND DAVID O. McKAY

That the present leaders are in accord with the foregoing statements is evidenced by a letter written to one of the brethren, Feb. 26, 1931, from which we extract the following:

"We have before us your letter of February 18th in which you say that in your Priesthood class one brother claims that Adam 'had been through the experience of mortality on another sphere before he came here; that he was a celestialized being when placed in the Garden of Eden.'

What this brother means by 'celestialized being' is not clear. We are informed that we all lived in the presence of God in the spirit world before we came here. In one sense we might say that this was a celestialized existence. If what is meant is that Adam had passed on to celestial glory through a resurrection before he came here, and that afterwards he was appointed to this earth to die again, the second time becoming mortal, then it is not scriptural or according to the truth.

We are informed definitely in the scriptures that Adam took upon himself mortality on this earth. In confirmation of this the following texts are clear:

10 Ibid. page 471.
11 Ibid. pages 472, 473.

> ‘And I the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul.’ *(Moses 3:7.)*
>
> ‘Therefore, I the Lord God, will send him forth from the Garden of Eden, to till the ground from whence he was taken.’ *(Ibid. 4:29.)*
>
> ‘And the Gods formed man from the dust of the ground, and took his spirit (that is man's spirit) and put it into him; and breathed into his nostrils the breath of life, and man became a living soul.’ *(Abraham 5:7.)*
>
> ‘Now behold, my son, I will explain this thing unto you: for behold, after the Lord God sent our parents forth from the Garden of Eden to till the ground, from whence they were taken, yea, he drew out the man.’ *(Alma 42:2.)*

Compare Genesis 2:7; 3:23; Moses 4:25-29, and many other passages of scripture.

In the book of Genesis 5:5, we read:

> ‘And all the days that Adam lived were nine hundred and thirty years; and he died.’

This is confirmed in the Doctrine and Covenants, Sec. 107.

Another teaching found in the scripture is that a resurrected being cannot die. We will give a few references. *(Here the following references are given: John 11:25, 26; Rev. 21:4; Alma 11:45; 12:18; D. & C. 63:49.)*

We are further informed in the Revelations *(Sec. 88:14-16; 93:33-34)* that the resurrection from the dead is the redemption of the soul, and that when spirit and body are so raised, and thus become inseparably connected, man may receive a fulness of joy. This fulness of joy cannot come as long as the spirit and body

are not inseparably connected.

We understand that when Adam was placed in the Garden of Eden he was immortal, i.e., he was not subject to death either spiritual or temporal. Lehi, instructing his son Jacob, said:

> 'And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the Garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must remain forever, and had no end.' *(2 Nephi 2:22.)*

Alma also declares that the fall brought upon man both the spiritual as well as the temporal death. This confirmed in Sec. 29:41-43, in the Doctrine and Covenants and many other scriptures. Adam could have remained in the Garden of Eden indefinitely if he had not transgressed the law which brought to pass mortality. Since Adam had not passed through the resurrection his spirit and body were not inseparably connected, hence it was possible for him to become mortal by partaking of the fruit of the tree of the knowledge of good and evil. By doing so he received the seeds of death and brought to pass mortality in himself and caused all of his posterity to partake of like conditions and be subject to death.

Christ came, as we know, not subject to death, but always having the mastery over death, to atone for Adam's transgressions. The Savior said that he had life in himself as the Father had life in himself *(John 5:26)* and that he had power to lay his life down of himself and take it again, which commandment he had received from his Father. *(John 10:15-18.)*

Adam, like all his posterity, became a benefactor through the mission of Jesus Christ. Through the atonement made by our Lord, Adam was redeemed from his transgression and received the resurrection.

Eve, when she learned of the mission of our Savior, rejoiced and said:

> 'Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.'
>
> Eternal life is God's life, and therefore has no end. Blessed are all those who partake of it.
>
> Very sincerely your brethren,
>
> (Sig.) Heber J. Grant
>
> (Sig.) David O. McKay."

The above statement, we take it, may be assumed to be the present attitude of the Church leaders on the subject of the Godhead, and may be summarized as follows:

1. That Brigham Young was misquoted in his alleged claim that Adam is "our Father and our God" and the father of Jesus Christ.
2. That both Brigham Young and Heber C. Kimball held to the theory that "Adam holds the keys of salvation for this earth" under Jesus Christ, and that the latter is not the son of Adam.
3. That Jesus Christ, the son of Mary, is "God the Creator, the God who revealed Himself to Adam," etc., and though unembodied at the time He created the earth.
4. That Adam "took upon himself mortality on this earth." That he was given a body created from the dust of this earth; that he died and through the atonement made by Jesus Christ, was redeemed from his transgression and received the blessings of the resurrection through the mission of Jesus Christ and as a beneficiary thereof.
5. Only "resurrected and glorified beings can become parents of spirit-offspring."
6. Resurrected beings cannot die.
7. When placed in the Garden of Eden, Adam was not subject to death, either spiritual or temporal.
8. Christ came not subject to death, but always having mastery over death to atone for Adam's transgression.

There are other writers and spokesmen for the Church who occasionally treat this subject; however, since their views are in close harmony with those herein expressed, we deem it unnecessary to quote them here. But as illogical and contradictory as the views herein are, their existence is not surprising when the position of the leaders taken on other subjects pertaining to the Gospel is considered, and which we aim to touch upon later.

CHAPTER 2

Brigham Young Not Misquoted

It will be remembered that Brigham Young delivered his sermon in which he designated Father Adam as our "Father and our God," and the father of Jesus Christ, on April 9, 1852; that he addressed his remarks to "**both Saint and sinner**," offering as a reason the fact that the "Elders of Israel have conflicting views" on the subject. By way of greater emphasis the speaker is reported to have said: "**Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner ... Jesus, our elder brother, was begotten in the flesh by the same Character that was in the Garden of Eden (Adam), and who is Our Father in Heaven.**" And by way of giving the "high lights" of the sermon greater emphasis, they are italicized in the Journal of Discourses.

In attacking this hypothesis of Brigham Young, President Joseph Fielding Smith gives it as his opinion that "President Brigham Young was not properly quoted in his discourse. He did not see it before it was published in England. I firmly believe this," says Elder Smith, "for the implication in this discourse is foreign to all that President Young taught."

Here, then, is a clear-cut issue. Let us see what Brigham Young did teach: The sermon was delivered, as noted, April 9, 1852. It was published in the Journal of Discourses, under the supervision of Brigham Young, and from the "Journal" is was republished in the Millennial Star, November 26, 1853, some nineteen months after its delivery. This gave ample time for President Young to correct the speech had he deemed it necessary. Here, let us note, that all of the addresses of the leading brethren (if given impromptu) are submitted to them for correction before being published. This insures against mistakes of the speakers as well as the stenographers who record the speeches. Brigham Young once said (Jan. 2, 1870):

> "I know just as well what to teach this people and just what to say to them and what to do in order to bring them into the Celestial Kingdom, as I know the road to my office. It is just as plain and easy. The Lord is in our midst. He teaches the people continually. I have never

> yet preached a sermon and **sent it out to the children of men, that they may not call it scripture**. ... Let this go to the people with 'Thus saith the Lord,' and if they do not obey it, you will see the chastening hand of the Lord upon them."[1]

Certainly, then, that which President Young sent out on April 9, 1852, pertaining to Godhood was "Scripture," and could be relied upon as the word of the Lord unto the people. Had the sermon been published in the Journal of Discourses without official approval, it likely would not have reached the Millennial Star before revision and explanation. It was, note you, a vital subject, treated calmly and deliberately for an express purpose - that of setting the "Elders of Israel" right on the subject of the Godhead. Then the implication that it found its way into the Journal of Discourses, published under the immediate direction of President Brigham Young, and afterwards into the Millennial Star, which is published in England, 19 months after it was delivered, and without official approval, is, to say the least, untenable.

SAMUEL W. RICHARDS

December 10, 1853, S. W. Richards, Editor and Publisher of the Millennial Star, presented an article (Vol. 15:801) fully sustaining President Young and elucidating further on the subject. This very illuminating editorial will be given later. It must be remembered that neither it, nor the original sermon appearing in the Star, Nov. 26, 1853, was corrected in the Star, nor in other Church publications. Certainly, Elder Richards would not presume to comment on Brigham Young's speech, elaborate on it and add to it, without instruction from President Young. Here, undoubtedly, was a concerted action. Had the doctrine been false, or the result of a misquotation, or had it surreptitiously found its way into the Journal of Discourses and the Millennial Star, certainly, a correction would have followed.

OTHER ELDERS CORRECTED

Precedent for this was established in the case of Orson Pratt,

1 Deseret News, January 29, 1870; J. of D. 13:95.

Orson Hyde and others in the days of the Prophet Joseph, and, later, in the days of Brigham Young. During the latter's administration a statement signed by the First Presidency and the members of the Quorum of Twelve, severely criticizing Orson Pratt for publishing his views on doctrinal points without authority and which were out of harmony with the views of the Church leaders, was published to the world. And here let us digress briefly to note the purpose and circumstances of this criticism and censure of Orson Pratt's writings and statements, for it sheds light on the subject at hand:

Appearing in the Millennial Star, Vol. 27, pp. 657-663, under date, October 21, 1865, is an Epistle signed by the First Presidency of the Church and by members of the Quorum of Twelve, bearing the following heading:

> "Hearken, O ye Latter-day Saints, and all ye inhabitants of the earth who wish to be saints, to whom this writing shall come."

The article represents Elder Pratt as sustaining an "unimpeachable character as far as strict morality, tried integrity, industry, energy, zeal, faithfulness to his religion, and honesty in all business transactions are concerned." That his "teachings upon the First Principles of the Gospel are excellent;" but, aside from these matters, Elder Pratt is severely criticized for advancing theories and doctrines not in harmony with the revealed word of God. Statements made in his "Great First Cause," in the "Seer," and in the "Life of Joseph Smith, by Lucy Smith," published by Orson Pratt, etc., were denounced as unsound, misleading and "self-confounding." The purpose of publishing the criticisms is given as follows:

> "We do not wish incorrect and unsound doctrines to be handed down to posterity under the sanction of great names, to be received and valued by future generations as authentic and reliable, creating labor and difficulties for our successors to perform and contend with, which we ought not to transmit to them. The interests of posterity are, to a certain extent in our hands. Errors in history and in doctrine, **if left uncorrected by us who are conversant with the events**, and who are in a

> position to judge of the truth or falsity of the doctrines, would go to our children as though we had sanctioned and endorsed them. Such a construction could very easily be put upon our silence respecting them, and would tend to perplex and mislead posterity, and make the labor of correction an exceedingly difficult one for them. We know what sanctity there is always attached to the writing of men who have passed away, especially to the writings of Apostles, when none of their contemporaries are left, and we, therefore, feel the necessity of being watchful upon these points. Personal feelings and friendships and associations ought to sink into comparative insignificance, and have no weight in view of consequences so momentous to the people and kingdom of God as these."[2]

Then, if it was necessary to publicly reprove Elder Pratt for disseminating unsound doctrine "in order that it should not go to our children as though we had sanctioned and endorsed them," how much more important it would be that the doctrinal remarks of the Leader of Israel should be sound and in strict accord with the Gospel plan. It has always been a duty of the Priesthood to safeguard the faith of the flock - to see to it that no doctrine is permitted to go unchallenged that would tend to mislead the Saints and cause them to stray. Isaiah was shown the day when Israel would be misled by false doctrines. Said he:

> "For the leaders of this people cause them to err; and they that are led of them are destroyed."[3]

It was to avert this very grave situation that the Epistle now being treated was given. One can easily understand that had President Young's words been misquoted in such a way as to have been misleading to the Saints, steps would have been taken to correct the error, and that without delay. In the case under consideration, not only the Journal of Discourses and the Millennial Star, but the Deseret News and other Church publications would have been used to correct the error; and it is fair to assume that in future sermons upon this subject the

2 Millennial Star 27:659.
3 Isaiah 9:16.

President would have been cautious and explicit in his remarks, and would take a course tending to correct former misunderstandings and render the text of his subject clear. But in no place in the literature of the Church is there to be found a clear-cut refutation by President Young of the implications contained in the speech referred to, i.e., **that Adam is our God and that Jesus Christ is his son**. That this position was sustained in succeeding statements of Brigham Young will be shown. So that the contention of Elder Smith that Brigham Young was misquoted cannot be maintained. There can only be one contention, and that is that Brigham Young, in making the statement attributed to him, and as he undoubtedly did, was either right or he was wrong. If right, then the whole position of the Church today is wrong and gravely misleading; if wrong, he was generously supported in that error by the Prophet Joseph Smith and many of their immediate associates, as we will show.

Later Teachings of Brigham Young

What did President Young say subsequently in affirmation of Adam being our God and Jesus Christ being his son?

In the first place it is contended by the Church that Adam came here, not resurrected, and obtained his body from the dust of this earth. If that contention be true, Adam could not have come here as an immortal, resurrected being. But Brigham Young said, October 23, 1853:

> "You believe Adam was made of the dust of this earth. This I do not believe, though it is supposed that it is so written in the Bible; but it is not, to my understanding. You can write that information to the States, if you please - that I have publicly declared that I do not believe that portion of the Bible as the Christian world do. I never did, and I never want to. What is the reason I do not? Because I have come to understanding, and banished from my mind all the **baby stories my mother taught me when I was a child**."[4]

And again, on this subject of Adam being formed of the dust of this earth, Brigham Young said:

4 Journal of Discourses 2:6; Truth 14:230.

> "Though we have it in history that our father Adam was made of the dust of this earth, and that he knew nothing about his God previous to being made here, yet it is not so; and when we learn the truth we shall see and understand that he helped to make this world and was the chief manager in that operation.
>
> He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, but not from the dust of this earth. He was made as you and I are made, and no person was ever made upon any other principle.
>
> Do you not suppose that he was acquainted with his associates, who came and helped to make this earth? Yes, they were just as familiar with each other as we are with our children and parents."[5]

The above statements were made from a year and a half to four years, respectively, after the famous sermon of 1852, which Elder Smith brands as spurious, and yet in these statements the same general principle is maintained.

As time went on there was evidently disputations among the Saints as to Adam's true position in the earth, some doubtless believing as the leaders advocate today that Adam was a brother to Jesus Christ and subordinate to him. They were not prepared for as much light as President Young and associates had been offering them. In a sermon, February 8, 1857, the President dwelt at length on our previous association with our Father, and on the mission of the Savior. Said he:

> "Whether Adam is the personage that we should consider our heavenly Father, or not, is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider Him our God, or whether His Father, or His Grandfather, for in either case we are of one species - of one family - and

5 Journal of Discourses 3:319.

Jesus Christ is also of our species."[6]

What an excellent opportunity this was for the President to correct his former statement to the effect that Adam is our God and Jesus Christ his son, if such doctrine was unsound. The fact that no such correction was intimated indicates beyond doubt that Brigham Young had not changed his opinion in the matter. Said he, on the same occasion:

> "Things were first created spiritually; the Father actually begot the spirits and they were brought forth and lived with Him. Then He commenced the work of creating earthly tabernacles, precisely as He had been created in this flesh Himself, by partaking of the coarse material that was organized and composed this earth, until his system was charged with it, consequently the tabernacles of His children were organized from the coarse materials of this earth.
>
> When the time came that His first-born, the Savior, should come into the world and take a tabernacle, the Father came Himself and favored that spirit with a tabernacle instead of letting any other man do it. The Savior was begotten by the Father of His spirit, **by the same being who is the father of our spirits**,[7] and that is all the organic difference between Jesus Christ and you and me."[8]

Then on October 7th of the same year (1857) President Young remarked:

> "Some have grumbled because I believe our God so near to us as Father Adam. **There are many who know that doctrine to be true.** Where was Michael in the creation of this earth? Did he have a mission to the earth? He did. Where was he? In the Grand Council, and performed the mission assigned him there. Now if it should happen that we have to pay tribute to Father Adam, what a humiliating circumstance it would be! Just wait till you

6 Journal of Discourses 4:216, 217; Truth 13:197, 198, 199.
7 (Adam as will be shown later).
8 Journal of Discourses 4:217-218; Truth 13:199, 200.

> pass Joseph Smith; and after Joseph lets you pass him, you will find Peter; and after you pass the Apostles and many of the Prophets, you will find Abraham, and he will say, 'I have the keys, and except you do thus and so, you cannot pass'; and after awhile you come to Jesus; and when you at length meet Father Adam, how strange it will appear to your present notions. If we can pass Joseph and have him say, 'Here; you have been faithful, good boys; I hold the keys of this dispensation; I will let you pass'; then we shall be very glad to see the white locks of Father Adam."[9]

Here, then, the order is beautifully given. Holy sentinels are established by whom the faithful must pass to their exaltation. And it will be noted that before reaching Father Adam, it will be necessary to pass by the sentinel Jesus Christ, our elder brother and who, as the Son of Adam and the Savior of the world, occupies a position subordinate only to that of Adam "our Father and our God."

On April 9, 1852, President Young said, as before noted:

> "When our Father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days, about whom holy men have written and spoken - **He is our Father and our God, and the only God with whom we have to do.** ...
>
> Jesus, our elder brother, **was begotten in the flesh by the same character[10] that was in the Garden of Eden, and who is our Father in Heaven.**"[11]

To these statements - this wonderful fund of information - our present leaders have taken exception, and President Joseph Fielding Smith, as their spokesman, claims the hypothesis to be wrong and attributes the mistake to the theory that Brigham Young was misquoted. That he did not see the discourse "before it was published in England," and that he, with Heber C.

9 Journal of Discourses 5:331, 332.
10 (Adam)
11 Journal of Discourses 1:50.

Kimball, ever after taught differently. We have shown the statements of Elder Smith to be incorrect and misleading. In the extracts from President Young's sermons produced is shown a consistent sameness in doctrine relative to the Godhead. His position is set forth in clearness and with proper emphasis. The God of this earth is Adam. He was the main builder of it, being assisted by his brethren. He built the earth, as a home for his children who, in their spirit form, had progressed to that point where they were prepared to take on mortality and work toward Godhood. The program adopted in the Council of Gods before the earth was created, contemplated a "Fall" and a "Redemption" therefrom. The Father was to accomplish the fall, in order that mortal bodies should be created, and his Son - his Firstborn, and who should be his Only Begotten in the flesh after returning to immortality - was to be the Savior, through whose sacred blood all mankind might be redeemed, by obedience to the Gospel plan which the Son would set forth. This is President Young's contention. The Spirit of the Lord was doubtless urging him to get the message across to those of the Saints who were prepared to receive it. Says the Lord through the Prophet Joseph Smith:

> "It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was made a man like us."[12]

Then it being the first principle of the Gospel to understand God, it is little wonder that Brigham Young should make so bold an attempt to acquaints the Saints with the facts. As the President of Priesthood the leader of Israel - it was his duty to do so. However he was much in the same position as the Prophet Joseph Smith had been: "**Would to God, brethren,**" said he, "**I could tell you who I am! Would to God I could tell you what I know! But you would call it blasphemy, and there are men upon this stand who would want to take my life.**" "**If the Church,**" said he again, "**knew all the commandments, one-half they would reject through prejudice and ignorance.**" And so it was with Brigham Young, Joseph's successor. Ignorance, prejudice, tradition, constantly resisted that which the

12 History of the Church 6:305; Teachings of the Prophet Joseph Smith, p. 345-46; Journal of Discourses 6:3.

Lord was willing the Saints should have, yet, hearing which without the faith and integrity to receive and remain true, would prove their condemnation.

OTHER REVELATIONS

On May 20, 1860, the President said:

> "There are other revelations, besides this (meaning the one on war), not yet published to the world. In the due time of the Lord, the Saints and the world will be privileged with the revelations that are due them. They now have many more than they are worthy of, for they do not observe them. ... And I will say, as I have before said, if guilt before my God and my brethren rests upon me, in the least, it is in this one thing that I have **revealed too much concerning God and His Kingdom**, and the designs of our Father in heaven. If my skirts are stained in the least with wrong, it is because I have been too free in telling what God is, how he lives, the nature of his providences and designs in creating the world, and in bringing forth the human family on the earth, his designs concerning them, etc. If I had, like Paul said, 'But if any man be ignorant, let him be ignorant,' perhaps it would have been better for the people. ... There are revelations wisdom, knowledge, and understanding yet to be proclaimed, and whether they will please the world, or not, is immaterial to me. **I shall not pledge myself upon a single point**."[13]

Now, as to the remarks of the President June 8, 1873:

> "My brother said that God is as we are. He did not mean those words to be literally understood. He meant simply, that in our organization we have all the properties in embryo in our bodies that our Father has in his, and that literally, morally, socially, by the spirit and by the flesh we are his children. Do you think that God, who holds the eternities in his hands and can do all things at his pleasure, is not capable of sending forth his own

13 Deseret News, June 27, 1860; J. of D. 8:58, 59.

> children, and forming this flesh for his own offspring? Where is the mystery in this? We say that Father Adam came here and helped to make the earth. Who is he? He is Michael, a great prince, and it was said to him by Eloheim, 'Go ye and make an earth.' What is the great mystery about it? **He came and formed the earth**. ... Adam came here and got it up in a shape that would suit him to commence business. What is the great mystery about it? None, that I have seen. The mystery in this, as with miracles, or anything else, is only to those who are ignorant. Father Adam came here, and then they brought his wife. 'Well,' says one, 'why was Adam called Adam?' He was the first man on the earth, **and its framer and maker**. He, with the help of his brethren, **brought it into existence**. Then he said, 'I want my children who are in the spirit world to come and live here. **I once dwelt upon an earth something like this, in a mortal state**. I was faithful, I received my crown and exaltation. I have the privilege of extending my work, and to its increase there will be no end. I want my children that were born to me in the spirit world to come here and take tabernacles of flesh, that their spirits may have a house, a tabernacle or a dwelling place as mine has, and where is the mystery?"[14]

There can be no doubt as to President Young's teachings as set forth: Adam, a glorified, resurrected being, the father of a numerous host of spirit children, "came and formed the earth;" he came by permission and under the direction of his Father, Elohim; he was assisted by Jehovah and others of his brethren. He formed the earth in order that his spirit children might be permitted to take mortal bodies as he had done previous to their birth, and that they might get experience as he had got it. Before coming, the various dispensations through which the earth is passing, were arranged for in the "Grand Council" in heaven, and the heads thereof properly chosen and appointed. His "Firstborn," to be known as Jesus was to come in the "Meridian of time" and be crucified for the sins of the world, that all men believing in him, and keeping his commandments, which emanated from his Father, might regain the presence of him and

14 Deseret News, July 14, 1873.

his Father, after having their earth experience, and become joint heirs with them in the eternities.

A knowledge of these matters being necessary in order that mankind might know whom they worshiped, these truths were taught by the servants of the Lord, among them being Brigham Young. His teachings were clear, consistent and unvarying.

Further Evidences from Associates of Brigham Young and Others

HEBER C. KIMBALL

President Joseph Fielding Smith said that both Brigham Young and Heber C. Kimball taught doctrines contrary to those advocated by Brigham Young in his speech of April 9, 1852. President Kimball was a counselor to Brigham Young in the First Presidency of the Church. He was possessed to an extraordinary degree with spiritual gifts. President Young frequently referred to him as "Heber is my Prophet and I love to hear him prophesy." He was one of the two men of the original Twelve mentioned by Joseph Smith as not having lifted their heel against the Prophet (Brigham Young being the other). Brigham Young referred to him in Nauvoo as one whose "knees never trembled, his hands never shook." Said President Young at his funeral, "He was a man of as much integrity, I presume, as any man who ever lived on the earth." It was recorded in President Kimball's Journal:

> "Far West, April 6, 1839. A word from the Spirit of the Lord to My Servant Heber C. Kimball:
>
> Verily I say unto my servant Heber, thou art my son in whom I am well pleased; for thou are careful to harken to my words, and not transgress my law nor rebel against my servant Joseph Smith; for thou has a respect to the words of mine anointed, even from the least to the greatest of them; therefore thy name is written in heaven, no more to be blotted out forever, because of these things. ..."[15]

15 Millennial Star 45:101.

What did President Kimball say by way of sustaining Brigham Young's teachings pertaining to Godhood? Among other things he said:

> "I have learned by experience that there is but one God that pertains to this people, and he is the God that pertains to this earth - the first man. That first man sent his own Son to redeem the world, to redeem his brethren; his life was taken, his blood shed, that our sins might be remitted. That Son called twelve men and ordained them to be Apostles, and when he departed the keys of the kingdom were deposited with three of those Twelve, viz: Peter, James, and John. Peter held the keys pertaining to that Presidency and he was the head."[16]

A son of Heber C. Kimball (Elder J. Golden Kimball of the First Council of Seventy) informed the writer that he, Elder Kimball, had read the following in his father's Journal:

"The Lord told me that Jesus Christ was the Son of Adam."

If the Lord told Heber C. Kimball that - and Heber C. Kimball was a truthful man - it is true and all the sophistry of man cannot change it. On November 8, 1857, over five years after Brigham Young's address in question, President Kimball said:

> "Now, brethren, you have got a spirit in you and that spirit was created and organized - was born and begotten by our Father and our God before we ever took these bodies; and these bodies were formed by him, and through him, and of him, just as much as the spirit was; for I will tell you, He commenced and brought forth spirits; and then, when he completed that work, he commenced and brought forth tabernacles for those spirits to dwell in. I came through him, both spirit and body." - J. of D. 6:31.

How exactly these statements conform to the teachings of Brigham Young. Our Father "**actually begot the spirits, and**

16 Journal of Discourses 4:1.

they were brought forth and lived with Him. Then he commenced the work of creating earthly tabernacles, precisely as He had been created in the flesh himself" on another planet. These spirit and mortal bodies were "formed by Him, through Him and of Him." Who formed the first bodies on earth? Adam. He is "Our Father and our God." There can be no question as to the harmony of these various teachings, nor as to their soundness, at least in the minds of those whose souls are attuned to the Spirit of God, as He spoke to the early leaders of Israel.

TESTIMONY OF HELEN MAR WHITNEY AND B.H. ROBERTS

Joseph Smith III, first president of the "Reorganized Church," in the church "Advocate," July 1, 1881, attacked the doctrine that places Adam at the head of the human family. He asked, "By what authority did Brigham Young teach the Saints that Adam is our Father and our God, etc.? Let the Saints then judge Brigham Young's strange doctrines and practices."

Answering the inquiry, Helen Mar Whitney, daughter of Heber C. Kimball a plural wife of the Prophet Joseph Smith, in her well written pamphlet, "Plural Marriage," pp. 31, 32, published September 20, 1882, observed:

> "Brigham Young did not happen to be the author of this doctrine, and to prove the truth of my assertion, I will produce some of the Prophet's teachings, given May 16, 1841. These were written, together with other things, by his clerk, William Clayton, as they were spoken, and as I had the privilege of reading them when quite a young woman, I took the liberty of copying them. The copy I have retained, and, this is what the Prophet said upon this subject, commencing with the Priesthood:
>
> > 'The Priesthood was first given to Adam - he obtained the First Presidency and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed. ... He had dominion given him over every living creature; he is Michael, the

> Archangel spoken of in the Scriptures. Then Noah who is Gabriel - he stands next in authority to Adam in the Priesthood. He was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth and then in heaven. The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. When the keys have to be brought from heaven - it is by Adam's authority.
>
> Daniel, in the seventh chapter of his book, speaks of the Ancient of Days - he means the oldest man, our Father Adam, Michael. He will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys to the universe, but retains his standing as the head of the human family.'[17]

The fulness of times has come of which Daniel writes: 'I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.

I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and

17 Teachings of the Prophet Joseph Smith, p. 157; Journal of Discourses 6:237.

> came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed."[18]

B. H. ROBERTS

This testimony of Sister Whitney was later corroborated by the late B. H. Roberts, Assistant Church Historian and compiler of the Documentary History of the Church. Historian Roberts quotes Joseph Smith as noted above by Sister Whitney, and states:

> "It is generally supposed that Brigham Young was the author of the doctrine which places Adam as the patriarchal head of the human race, and ascribes to him the dignity of future presidency over this earth and its inhabitants, when the work of redemption shall have been completed. Those who read the Prophet's treatise on the Priesthood in the text above will have their opinions corrected upon this subject; for clearly it is the word of the Lord through the Prophet Joseph Smith which **established that doctrine**. The utterances of President Brigham Young but repeat and expound the doctrine which the Prophet here sets forth."[19]

JOSEPH E. TAYLOR

Joseph E. Taylor, for years a member of the Salt Lake Stake Presidency, was regarded a leading exponent of the doctrines of Jesus Christ. Because of his knowledge and dependability he was called upon to lecture on topics pertaining to the Gospel throughout the Church. In a lecture prepared and read in the Logan Temple, June 2, 1888, on the "Resurrection," and reprinted in the Deseret Weekly News, Vol. 38:19-27, 1889, Elder Taylor said in part:

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18 Daniel 7:10, 13, 14.
19 History of Church 3:388.

> "It is recorded in the fifth chapter of Genesis that Adam died at the advanced age of 930 years. But it is often asked, 'Did Adam lie in the grave until he was redeemed therefrom through the death and resurrection of the Only Begotten?' I will ask a question in reply: 'Did Jesus have power to lay down his life and take it up again?' He so declared (John 10:18). It might be well at this point to inquire who was the Savior of the world; and what relation did he bear to our father Adam? For the veil of the mysterious past has been lifted just a little to enable us to see within. I will first quote from a discourse preached by President Brigham Young, in Salt Lake City, April 9th, 1852." (Here the lecturer quotes the sermon recorded in Journal of Discourses, 1:50, and which is the subject of this discussion. And here, let us remind the reader, Elder Taylor quotes the words of Brigham Young, which Joseph Fielding Smith pronounced unauthentic, thirty-nine years after they were delivered. Now, if Brigham Young had been misquoted, as Elder Smith states he was, would not Elder Taylor have quoted the correct text instead of the faulty one?)

After quoting Brigham Young as indicated, the lecturer states:

> "We will now quote some of the sayings of Joseph Smith upon this point, as uttered by him in Nauvoo, April 6, 1844:
>
> > 'It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him, as one man converses with another, and that he was made a man like us. Yea, that God Himself, the Father of us all, **dwelt on our *[an]*[20] earth, the same as Jesus Christ *[himself]* did**. ... What did Jesus say? ... 'As the Father hath power in himself, so hath the Son power.' To do what? Why, what the

20 Musser notes here that Taylor incorrectly quoted Joseph, the original says "*an* earth," see references cited. This correction was removed from the fourth edition.

> Father did. The answer is obvious, in a manner, to lay down his body and take it up again. 'Jesus, what are you going to do?' 'To lay down my life and take it up again.' Do you believe it? If you do not believe it, you do not believe the Bible. The Scriptures tell it, and I defy all the learning and wisdom of all the combined powers of earth and hell together to refute it.
>
> What did Jesus do? Why, 'I do the thing **I saw my Father do** when worlds came rolling into existence. My Father worked out His Kingdom with fear and trembling; and I must do the same; and when I get my kingdom, I shall present it to my Father, so that He may obtain kingdom upon kingdom and it will exalt Him in glory. He will then take a higher exaltation and I take His place, and thereby become exalted myself'; so that Jesus treads in the track of his Father, and inherits what God did before.'[21]

I think these two quotations from such a reliable authority fully solve the question as to the relationship existing between **Father Adam and the Savior** of the world, and prove beyond question the power that Adam possessed in regard to taking his body again after laying it down - which power he never could have attained unless he had received **first a resurrection** from the grave to a condition of immortality. We further say that this power was not forfeited when as a **celestial being** he voluntarily partook of the forbidden fruit, and thereby rendered his body mortal in order that he might become the father of mortal tabernacles, as he was already the father of immortal spirits - thus giving opportunity to the offspring of his own begetting to pass through the ordeals necessary to prepare them for a resurrection from the dead, a celestial glory.

All that Father Adam did upon this earth, from the time that he took up his abode in the Garden of Eden, was done for his posterity's sake and the success of his

21 Teachings of the Prophet Joseph Smith, p. 345-347; History of the Church 6:305-6; Journal of Discourses 6:3.

> former mission as the **savior of a world**, and afterwards, or now, as the Father of a world only added to the glory which he already possessed. If, as the savior of a world, he had the power to lay down his life and take it up again, therefore, as the father of a world which is altogether an advanced condition, we necessarily conclude that the grave was powerless to hold him after that mission was completed. All those who have now for the first time taken upon themselves mortality, must wait for their resurrection through Him who alone possesses the power to bring it to pass. It is these, and these only, whose resurrection we here wish to consider."[22]

Here President Joseph E. Taylor, as late as the year 1888, announces the same doctrine that Brigham Young taught in 1852, and which Heber C. Kimball announced in 1854, and which Joseph Smith taught before his death. Certainly, if the doctrine had been wrong it would have been corrected before this time, for over thirty years elapsed between the two events. Certainly, had Elder Taylor advanced false doctrine in the Logan Temple in his lecture June 2, 1888, it would have been corrected before being published in the organ of the Church, the Deseret News, in 1889. Its publication in the Deseret News gave to it an authoritative atmosphere. There can be no doubt as to the meaning of Elder Taylor's teaching: Adam is our God. He had been a Savior on another planet before coming here. He came here to prepare a place for his children which had been born to him in the spirit. This was an advanced step. As he had been a Savior previously, so his son Jesus Christ became a Savior to this earth and trod the same path, in experience, that his father (Adam) had trod before him. This doctrine was left undisturbed until the late Dr. James E. Talmage conceived more "modern plans." Following him, Joseph Fielding Smith became the sponsor for the theory that Adam was subordinate to Jesus, the Son of Mary; that he was made of the dust of this earth and received his resurrection after having been here.

BISHOP HEBER BENNION

At this point it is well to quote the statement of the late Bishop

22 Deseret Weekly News 38:20, 21.

Heber Bennion, a brother-in-law to Heber J. Grant, and whose statement has gone unchallenged to this day, except by inuendo. The Bishop lived and died firm in the faith and at his funeral, leading officials in the Church eulogized his life and certified as to the consistency thereof and the soundness of his views. He said:

> "It seems strange that people will believe that 'as man now is, God once was, and that as God now is, man may be'; that 'God is an exalted man' and still repudiate the doctrine of Adam-God. These incredulous people believe that Elohim, Jehovah and Michael (Adam) the 'Father of all living,' created the world and yet cannot believe that He is the God of this world. It seems presumptuous indeed for them to ever aspire to be the God of anything, if Adam cannot be the God of the world he **created and peopled**. If a man is not to become the God of his own posterity what will he be the God of? Evidently, if God the Father of Jesus Christ was once a man like ourselves, he had a father as we have, a God to pray to, and that God in turn, was once a man also, and so on ad infinitum, without beginning or end. As Brigham Young says, 'there never was a time when men were not passing through this ordeal and preparation to become Gods.' Joseph Smith says, 'Wherever was there a father without first being a son?' Jehovah means son, and is used interchangeably as the Son and a son. In the dedicatory prayer of the Kirtland Temple the Prophet Joseph repeatedly applies the name of Jehovah to the Father whom he is addressing, as any one may see by careful perusal of the prayer as recorded in the Doctrine and Covenants, Sec. 109. Elohim may signify the Father or Grandfather, or Great Grandfather - God or the Council of the Gods, and Jehovah may be applied to any of them in the capacity or relationship of a son, as they all are, for 'where was there ever a father without first being a son?' *(Joseph Smith in Church History, Vol. 6, p. 476.)* Adam is in line with his progenitors, the Gods, and by the genealogical record cannot be deposed from his position as the God of this world under the council and direction of the Gods above him, 'intelligences one

above another without end.' *(D. & C. 78.)* The whole superstructure for a plurality of the Gods is based upon this doctrine of Adam-God, and must stand or fall together."[23]

FRANKLIN D. RICHARDS

All this agrees with the conclusion of Elder Franklin D. Richards, a member of the Quorum of Twelve, and Church Historian. He said:

> "'And God said unto them,[24] Be fruitful, and multiply, and replenish the earth, and subdue it: and have **dominion** over the fish of the sea, and over the fowl of the air; and over **every living** thing that moveth upon the earth.' *(Gen. 1:28.)*
>
> If the Lord God has ever withdrawn from Father Adam the authority here bestowed upon him, He has not seen fit to make it known to the world. ... Adam has continued to bear rule over the earth, and control the destinies of his never ending posterity. From the time he received his commission in the Garden of Eden, he has been laboring diligently to **fulfill** the instructions there given him by the Lord God concerning his dominions, and to bring them under subjection to his will. **This will be fully accomplished** when every knee shall bow, and every tongue confess that he is the **God** of the **whole earth**. Then will the words of the Prophet Brigham, when speaking of Adam, be fully realized - '**He is our Father and our God, and the only God with whom we have to do**.' ...
>
> Having been ordained in the Spirit, and being heirs according to the flesh, they[25] came forth prepared to enter upon the work designed, inherit the fruits thereof, and partake of the same glory and exaltation as the Father.[26] First among these noble sons stands the Lord Jesus Christ. The heir by birthright of his Father's

23 Supplement to Gospel Problems, pp. 8, 9.
24 (Adam and Eve)
25 (Adam's spirit children)
26 (Adam)

> kingdom, he has proved himself worthy of his high vocation, by nobly offering to become the sacrifice that was necessary for the redemption of his Father's[27] family. Therefore on him the Father has bestowed the keys of salvation, and the powers of the resurrection, to unlock the gates of death. ...
>
> This same Jesus was a man like unto other men, and attained his exaltation by suffering all things, that he might overcome them, and has ascended to power at the right hand of the Father.
>
> Next to Jesus Christ in the scale of Godlike intelligences are his brethren – These men move and act independent of all others in their sphere, and are responsible to none but the Lord Jesus who sent them. ... Thus we have a succession of Gods from **Adam** down to **Christ**[28] and his Apostles at least. All men being in the image of their father Adam, even as he is in the image of his father, and possessing a similar knowledge of good and evil, when they receive the keys and powers of the same Priesthood, and by their works attain to its blessings, they will, like Adam, Abraham, Isaac, and Jacob,[29] bear rule and dominion over their own posterity and have power to redeem, purify, and exalt them, also, to like power and glory."[30]

That all this is in harmony with the teachings of the Prophet Joseph Smith is testified to in his recorded sayings.

The Prophet is said to have spent much of the latter part of his life teaching these truths to his trusted associates and to those of his wives who were in close communion with him. After coming to Utah a group of the leading women who knew Joseph Smith and who were beneficiaries of his teachings, some of them being his wives, joined in compiling biographical sketches of the leading women prominent in the affairs of the Church from the days of Kirtland to their settling in Utah. These sketches were accompanied by a condensed statement of the more important teachings of the Prophet on the subject of the Patriarchal order of

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27 (Adam's)
28 (His Son)
29 (and Joseph, see D&C 27:10)
30 Millennial Star 17:194-196; Truth 16:115, 116.

marriage and on the Godhead. In a brief record called "Representative Women of Deseret," page 6, by Augusta Joyce Crocheron, in referring to the "Women of Mormondom," by Tullidge, the author says:

> "During this year (1876) she (Eliza R. Snow Smith, wife of Joseph Smith), prepared her second volume of poems for the press, also assisted in selecting and preparing the manuscript for the 'Women of Mormondom,' and in raising funds for its publication, and not least of all, gave the proof her attention. Also still continued her labors in the House of the Lord."

ELIZA R. SNOW (SMITH)

Eliza R. Snow Smith was amply qualified, through her rare intellectual endowments, her unusual spiritual gifts and her unfaltering faith in the Gospel of Jesus Christ; also by reason of her broad experiences and intimate association with her husband, Joseph Smith, to edit such a work and to give to the world the teachings of the Prophet on the higher order of life as she received them from his lips.

From the record "Women of Mormondom" (pp. 178-198), we give brief outlines of the Prophet's teachings on the subject at hand:

> "The Prophet (Joseph Smith) *[taught]*[31] the sisters in the temple at Kirtland that there has been an eternal chain of creations coming down from the generations of the Gods - worlds and systems and universes." ...
>
> "*[He taught the]*[32] people that the starry hosts were worlds and suns and universes, some of which had being millions of ages before this earth had physical form."
>
> "Moreover, so vast is the divine scheme, and stupendous the works of creations, that the Prophet introduced the expressive word **Eternities**. The eternities are the times of creations." ...
>
> "Innumerable worlds have been peopled with

31 Originally "was teaching"

32 Originally "The Prophet of Israel was teaching his"

'living souls' of the order of mankind; innumerable worlds have passed through their probations; innumerable worlds have been redeemed, resurrected and celestialized." ...[33]

"**Adam is our Father and God**. He is the God of the earth." ...

"Adam is the great Archangel of this creation. He is Michael. He is the Ancient of Days. He is the father of our elder brother, Jesus Christ - the father of him **who shall also come as Messiah to reign**. He is the father of the spirits as well as the tabernacles of the sons and daughters of man - Adam!"

"Michael is one of the grand mystical names in the works of creations; redemptions and resurrections."

"Jehovah is the second and the higher name. Eloheim - signifying the Gods - is the first name of the celestial trinity."

"Michael was a celestial, **resurrected** being, of another world."

"'In the beginning,' the Gods created the heavens and the earths. In their councils they said, 'Let us make man in our own image.' So, in the likeness of the Fathers, and the Mothers - the Gods - created they man - male and female. When this earth was prepared for mankind, Michael, as Adam, came down. He brought with him one of his wives, and he called her name Eve."[34]

"Adam and Eve are the names of the fathers and mothers of worlds."

"These were the Father and Mother of a world of spirits who had been born to them in heaven. These spirits had been waiting for the grand period of their probation, when they should have bodies or tabernacles, so that they might become, in the resurrection, like Gods."

"When this earth had become an abode for mankind, with its Garden of Eden, then it was that the

33 Ibid. p. 178.
34 Ibid. p. 179.

morning stars sang together, and the sons and daughters of God shouted for joy. They were coming down to earth." ...

"The father and mother were at length in their Garden of Eden. They came on purpose to fall. They fell 'that man might be; and man is, that he might have joy.' They ate of the tree of mortal life, partook of the elements of this earth that they might again become mortal for their children's sake; they fell that another world might have a probation, redemption and resurrection."[35]

"The grand patriarchal economy, with Adam, as a resurrected being, who brought his wife Eve from another world has been very finely elaborated by Brigham from the patriarchal genesis which Joseph *[Smith]* conceived. ... The genesis of mortals and immortals." ...

"The Gods are the fathers and the mothers, and the brothers and sisters of the saints." ...[36]

"Joseph endowed the Church with the genesis of a grand theology, and Brigham has reared the colossal fabric of a new civilization." ...[37]

"First and noblest of this great family was Jesus Christ, who was the elder brother, in spirit, of the whole human race. These constituted a world family of pre-existing souls.

"Brightest among these spirits, and nearest in the circle to our Father and Mother in heaven (the Father being Adam), were Seth, Enoch, Noah, and Abraham, Moses, David, and Jesus Christ - indeed that glorious cohort of men and women, whose lives have left immortal records in the world's history; among those the Mormon faith would rank Joseph Smith, Brigham Young and their compeers. ... These are the sons and daughters of Adam - the Ancient of Days the Father and God of the

35 Ibid. p. 180.
36 Ibid. p. 181.
37 Ibid. p. 187.

whole human family. These are the sons and daughters of Michael, who is Adam, the father of the spirits of all our race. These are the sons and daughters of Eve, the Mother of a world." ...[38]

"Moreover, Jesus is one of the grand order of Saviors. Every world has its distinctive Savior, and every dispensation its Christ."[39]

"When Brigham Young proclaimed to the nations that Adam was our Father and God, and Eve, his partner, the Mother of a world - both in a mortal and celestial sense - he made the most important revelation ever oracled to the race since the days of Adam himself.

This grand patriarchal revelation is the very key-stone of the 'New Creation' of the heavens and the earth. It gives new meaning to the whole system of theology - as much new meaning to the economy of salvation as to the economy of creation. By the understanding of the works of the Father, the works of the Son are illuminated. The revelation was the 'Let there be light,' again pronounced, 'And there was light.' ...

The prime object of man and woman's creation was for the purpose of creation. 'Be fruitful, and multiply, and replenish the earth and subdue it,' by countless millions of your offspring. Thus opened creation, and the womb of everlasting motherhood throbbed with divine ecstasy. ... Eve - immortal Eve - came down to earth to become the mother of a race.

How become the mother of a world of mortals except by herself again becoming mortal? How becoming mortal, only by transgressing the laws of immortality? How only by 'eating of the forbidden fruit' by partaking of the elements of a mortal earth, in which the seed of death was everywhere scattered?" ...[40]

"The fall is simple. Our immortal parents came down to fall; came down to transgress the laws of immortality;

38 Ibid. p. 191.
39 Ibid. p. 192.
40 Ibid. pp. 196, 197.

> came down to give birth to mortal tabernacles for a world of spirits.
>
> The 'forbidden tree,' says Brigham, contained in its fruit the elements of death, or the elements of mortality. By eating of it blood was again infused into the tabernacles of beings who had become immortal. The basis of mortal generation is blood. Without blood no mortal can be born. Even could immortals have been conceived on earth, the trees of life had made but the paradise of a few; but a mortal world was the object of creation then.
>
> Eve, then, came down to be the mother of a world. Glorious Mother, capable of dying at the very beginning to give life to her offspring, that through mortality the eternal life of the Gods might be given her sons and daughters. Motherhood the same from the beginning even to the end! The love of motherhood passing all understanding! Thus read our Mormon sisters the fall of their mother." ...[41]

In her immortal poem, "The Ultimatum of Human Life," Eliza R. Snow (Smith) penned these lines:

> "Adam, your God, like you on earth, has been
> Subject to sorrow in a world of sin:
> Through long gradation he arose to be
> Cloth'd with the Godhead's might and majesty.
> And what to him in his probative sphere,
> Whether a Bishop, Deacon, Priest, or Seer?
> Whate'er his offices and callings were,
> He magnified them with assiduous care:
> By his obedience he obtain'd the place
> Of God and Father of this human race.
>
> Life's ultimatum, unto those that live
> As saints of God, and all my pow'rs receive;
> Is still the onward, upward course to tread -
> To stand as Adam and as Eve, the head
> Of an inheritance, a new-form'd earth,
> And to their spirit-race, give mortal birth -

41 Ibid. p. 198.

Give them experience in world like this;
Then lead them forth to everlasting bliss,
Crown'd with salvation and eternal joy
Where full perfection dwells, without alloy."[42]

In this brief but wonderful visions of the methods and purposes of creation; of the ladder leading up from mortality to the haven of Gods; of the works of the "eternities," (as well as in the preceding statements) we see that the doctrine hinted at by Brigham Young in his 1852 discourse was theologically sound and in strict accord with the teachings of the Prophet Joseph Smith. **Brigham Young was not misquoted**, but he gave forth the will of the Father, it may be claimed in brevity, but nevertheless in clearness and with emphasis. Adam, a celestial (resurrected) being, was the principal builder of the earth. When finished, he brought one of his wives, whom he designated as "Eve," and started the work of providing mortal bodies for their spirit children. **He is "our Father and our God, and the only God with whom we have to do." He is the father of Jesus Christ the Son of Mary, He who is to be Messiah, and who gave his life for the redemption of a fallen world**. A careful analysis of the situation renders the logic of our statements irresistible.

Joseph Smith first opened the vision to those whose minds were prepared for the glorious light. He did it cautiously but convincingly. He not only conferred the Priesthood in the fulness in which it had been conferred on him, but also the keys of knowledge, of understanding - revelation. He gave those who were to succeed him in his Priesthood calling all the necessary powers and knowledge to enable them to "carry on," after the Adversary had finished the work of destroying his mortal body. Not to the Church as such, but to the Priesthood, did Joseph confide these great revelations. The Church, with its contending, unstable spirits; its wavering faith and rancorous disputations - its infant intellects and apostate tendencies, was no more prepared to receive the mighty truths then given out than is an infant prepared to handle fire. But little could be told the masses. The Prophet once very lightly touched on the doctrine of marriage for eternity, and it is related, before finishing his

42 Eliza R. Snow, An Immortal, pp. 188, 189; Poems of Eliza R. Snow 2:8, 9.

luncheon he was forced to go back to the congregation and untell that which he had told. The doctrine, while sound, was too strong for mass reception. And so with facts pertaining to creation.

Later, settled in the mountains by themselves, and after having gone through a terrible purging, the Church began to listen. Brigham Young, as the President of Priesthood, gradually unlocked the mysteries which Joseph Smith had wisely kept from them. He cautiously hinted at the things he and his associates had been taught by the Prophet leader. Said he:

> "I could say much more about this, but were I to tell you the whole truth, blasphemy would be nothing compared to it in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth so far as I have gone."[43]

Even then but little could be told the Saints. Babes must be fed milk. They had not yet been "weaned from the breast." With all their purging, their sufferings, their drivings and their sacrifices they, as a group, were not prepared for more than a glimpse into the eternities. Gradually the vision was unfolded in the "School of the Prophets," and in their general assemblies. Many theretofore dark problems were made clear. True, rumblings of disbelief and criticism greeted the ears of the servants of the Lord, as had been the case in Joseph's day; but, responding to the cry of many of the Saints for advanced information, the Lord gave them that which their capacities could endure.

And here let us remind the reader that as long as belief in the Patriarchal order of marriage and other advanced principles of the Gospel was maintained, the minds of the Saints were open and receptive. They grew and thrived spiritually and were blessed abundantly in their temporal affairs. But with the surrender of the glorious principle of Celestial marriage - a union for time and eternity - came darkness, mental drowsiness - a detour from the Gospel path, until all sorts of speculation pertaining to the plan of salvation was indulged in. Dr. James E. Talmage, in an effort to reconcile the Mormon viewpoint with the Bible and the sectarian world, developed a

43 Journal of Discourses 1:51.

philosophy calculated to unite the various warring sects. In this philosophy Adam was demoted and superseded by Jesus Christ. Adam came here as a spirit entity and received a body made of the dust of the earth, while Jesus Christ, though still in spirit, made the earth and presided over Adam. According to Dr. Talmage, it was Jesus Christ, the Son of Mary, who is termed "God the Creator," and the "God who revealed himself to Adam, Enoch, and all the antediluvian patriarchs and prophets down to Noah; the God of Abraham, Isaac and Jacob, etc." To these fallacies Dr. Talmage, it is quite clear, committed the leaders, placing them on record in what is termed an official statement of June 30, 1916, and signed: "The First Presidency and the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints." It must be noted, however, that no individual name was signed to the document. This document, evidently prepared by Dr. Talmage, supported the claims set forth in the Doctor's book, "Jesus the Christ," also in his "Articles of Faith." These teachings were evidently adopted by President Joseph Fielding Smith and by Presidents Heber J. Grant and David O. McKay, whose letters have been produced. Other leading brethren have added their contributions to the sorry mess. As we see it, only a complete "face about" on the part of our leaders will dispel the darkness and again place the Saints in a position to receive the light of heaven on this and other tremendously important subjects.

CHAPTER 3

Scriptural Terms Classified

In their study of Godhood, particularly as pertaining to earth many of the Saints have been led to adopt the wrong angle to begin with. This is no less true of some of our present-day Church leaders.

It is not to be denied that in the scripture account of the creation, God's true identity as the Sire of Jesus Christ, the son of Mary, together with their present status, is to a greater or less degree shrouded in mystery. The statements, to casual readers appear hopelessly contradictory. Man is understood by the spirit of man, but the things of God can only be understood by the Spirit of God. A beautiful example of this fact is shown in the instance of Peter's declaration: "Thou art the Christ, the Son of the living God," and the immortal answer of Jesus: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."[1] The "mystery of godliness" here could only be understood through the Spirit of God. To man, exploring by the spirit of man, Jesus was an enigma, but the Apostle, led by the Spirit of God, found no mystery in the matter.

Brigham Young says:

> "Without revelation direct from heaven, it is impossible for any person to understand fully the plan of salvation. We often hear it said that the living oracles **must** be in the Church, in order that the Kingdom of God may be established and prosper on the earth. I will give another version of this sentiment. I say that the living oracles of God, or the Spirit of revelation **must** be in each and every individual, to know the plan of salvation and keep in the path that leads them to the presence of God."[2]

This accords with the inspired words of Heber C. Kimball. Speaking of a future time when the Church would be in "close places," he said:

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1 Matt. 16:16, 17.

2 Discourses of Brigham Young, 58; J. of D. 9:279.

> "To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties will be of such a character that the man or woman who does not possess this personal knowledge or **witness** will fall. If you have not got the testimony, live right and call upon the Lord and cease not till you obtain it. **If you do not you will not stand**. Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man or woman will be able to endure on **borrowed light**. Each will have to be guided by the light **within himself**."[3]

The evidence of the fulfillment of this prediction was given years ago when President Joseph F. Smith announced in the Salt Lake Temple that the time had come when the Saints must not rely upon their leaders for guidance upon certain subjects, but must get the Spirit of the Lord for themselves and follow its dictation. Said he: "Every tub must stand on its own bottom."

In expressions used in scriptural passages, taken literally as the English language is understood, an entirely erroneous idea may obtain and such error may easily be transmitted through the ages. Such has been true. During the "dark ages" men were taught that individual punishment had an eternal duration. "Eternal punishment," "Endless punishment," were envisaged and thundered from the pulpits of the world, often, no doubt, with the hope of frightening the "sinner" into a confession and repentance. To "sizzle" forever - during the eternities - in fire of brimstone was the fate of those whose mortal lives did not merit a Celestial glory. Such was the conception of the severity and brutality of God's punishment by the Christian world at large, and even by some of the early Saints of this dispensation. To them the terms "Endless" and "Eternal" were absolute in meaning, admitting of no modifying interpretation.

In a revelation of the Lord given through Joseph Smith, March, 1830,[4] the Lord clarified the situation. He said:

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3 Life of Heber C. Kimball, Whitney, pp. 460, 461, First Edition; p. 450, Second Edition.

4 D. & C. 19.

> "5. Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand.
>
> 6. Nevertheless, it is not written that there shall be no end to this torment, but it is written **Endless Torment**.
>
> 7. Again, it is written **Eternal Damnation**; ...
>
> 8. Wherefore I will explain unto you this mystery, for it is mete unto you to know even as mine apostles. ...
>
> 10. For, behold, the mystery of Godliness, how great is it! For, behold, I am **Endless**, and the punishment which is given from my hand, is **Endless Punishment**, for **Endless** is my name: wherefore
>
> 11. **Eternal Punishment** is God's punishment.
>
> 12. **Endless Punishment** is God's punishment."

We learn, then, from this revelation that while God's punishment is endless and eternal, men are forced to endure the same only until they have paid the penalty for their sins. Man completes the term of his sentence, while the form of punishment continues on for other transgressors of the law. With this explanation the erroneous traditions of centuries regarding the severity of God's dealings, were corrected.

And so we say that scriptural terms used regarding the subject in hand, without a proper understanding of their true meaning, are frequently misleading, contradictory and "self-confusing." A few concrete examples will suffice here:

> (a) "As man is now God once was; as God is man may become." - *[Lorenzo Snow]*[5]

> "I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years."[6]

The latter does not indicate that God was once like man,

5 Although this doctrine was taught by Joseph Smith, Lorenzo Snow is the author of this phrase.

6 Moses 1:3.

and that man can become like God.

> (b) "Thou art the Christ the Son of the living God." - Peter.[7]
>
> "Understand that I am He: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Savior."[8]

This implies that Jesus, designated as the Savior, and who is the "Son of the living God," is the only God and the only Savior, besides whom no God had been formed. And yet the Father who introduced the Son to Joseph Smith was also a God.

> (c) "He (the Son of God) is the very eternal Father of heaven and of earth, and all things which in them is; He is the beginning and the end, the first and the last."[9]
>
> "The Lamb of God is the son of the Eternal Father, and the Savior of the world."[10]

If the Lamb of God is the son of the Eternal Father, he could not, at the same time, be the Eternal Father, except as he is appointed to fill the office of the "Eternal Father."

> "He is the Father and the Son."[11]
>
> "Zeezrom: Is there more than one God?
> Amulek: No.
> Zeezrom: How knowest thou these things?
> Amulek: An angel hath made them known unto me."[12]
>
> "There is none other God but one." - Paul.[13]

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7 Matt. 16:16
8 Isaiah 43:10, 11.
9 Alma 11:39.
10 1 Nephi 13:40.
11 Mosiah 15:2.
12 Alma 11:28-31.
13 1 Cor. 8:4

> "Wherefore it is written, they are Gods, even the sons of God."[14]
>
> "And then the Lord said: 'Let us go down.' And they went down at the beginning, and they, **that is the Gods**, organized and formed the heavens and the earth."[15]

These passages would imply on the one hand that there is but one God, and on the other hand, that there are many Gods. Both implications may be correct, as while there are many Gods, there is only one head God, to whom all other Gods are subject.

> (d) We are told that the Father has a body of flesh and bones and can be in only one place at a time; and we are also told that He is omnipresent, a contradiction, as an organized substance can be in only one place at a time.
>
> (e) "No man hath seen God at any time."[16]
>
> "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."[17]

Jesus prayed to his Father - a separate person - and yet he tells Philip: "He who hath seen me, hath seen the Father."

And thus we might go on indefinitely presenting apparent inconsistencies and contradictions in scriptural references to God the Father and His Son, Jesus Christ. But by the aid of the Spirit of God all confusion may be avoided.

14 D. & C. 76:58.
15 Abraham 4:1.
16 1 John 4:12.
17 Genesis 32:30.

TITLES AND OFFICES

The difference between the individual and the office held by the individual, when properly understood, provides a true key to the situation.

"God" is a title, an office - a principle; and yet the being who occupies this office of God is an exalted man. The office of "God" has always existed and always will exist. It, the office, is without "beginning of days or end of years." Those now occupying the office of "God," whether to this or other planets, are not, in their organized capacities, without "beginning of days or end of years." Their creation as organized entities had a beginning, and their existence in their mortal state will have an end. "Christ," "Redeemer," "Savior," "Messiah," etc., are also offices and titles. The office of "Christ" is co-existent with that of "God." One is the complement of the other; the two work conjointly, and each is necessary to the other.

With the office of "God" and "Christ" is associated the office of "Holy Ghost." This trinity, properly organized, presides over the earth. Each inhabited planet or group of planets has such a Presidency.

"Pharaoh," a ruling office in Egypt since shortly after the flood, still exists as an office. The meaning of Pharaoh is "Great House," and is in reality a king. We speak of Pharaoh, in the day of Joseph, as an individual, but the Pharaoh of Joseph's day who made Joseph Governor of Egypt, was removed by several generations from the Pharaoh of Moses' time. The first wrought righteousness while the latter was destroyed through his wickedness. Viewed in any other light than that of a title, or office, the term "Pharaoh" furnishes an inconsistency similar to that which the scriptures disclose regarding "God." "Now there arose up a new king (new Pharaoh) over Egypt, which knew not Joseph."[18] And so it is with the titles "Caesar," "Emperor," "King," "Czar," "President," etc. It was the "President" (of the United States) who sent an army against the Saints in Utah, and it was also the "President" who befriended the Mormons, granting them amnesty, returning their escheated property, and another using his influence against the unseating of a Mormon Senator in the U.S. Congress. It was the "President" of the

18 Exodus 1:8.

United States who did this, and yet the acts mentioned involved the acts of three separate individuals, each occupying the office of "President," but at different times.

So also exist different offices in the creation and government of worlds. God is known by various titles, such as "Michael," "Jehovah," "Elohim," "Father," "I Am," "Man of Holiness," "Ahman," etc. In the term "Elohim," we speak of the head God, "God Almighty," the "Council of Gods," either as pertaining to earth or to other planets. "Elohim" may also mean the "Father," "Grandfather." It is the first name in the celestial trinity. "Jehovah" signifies "Son," and is also referred to as "Jehovah God," "Jehovah Christ," "Father," etc. Jehovah occupies the second place in the trinity. "Michael" means "One like God," also "Prince," "Archangel," "Ancient of Days," "Adam," etc. "Adam" is first man, as "Eve" is first woman or the mother of all living. These are titles or offices, as are "Elias," "Elijah," and "Messiah." Each earth is populated by an Adam and an Eve, with the aid of their descendants. True, these offices as pertaining to Godhood are frequently used interchangeably, much in the same light as we refer to the Church and Kingdom of God. Specifically there is a Church of God and there is also a Kingdom of God, each having a separate organized identity. Then there is "Lucifer," another title or office, also called "Devil," "Adversary," "Satan," etc.

These and numerous other offices and positions are eternal in their nature and necessary to the creation, population and government of planets. On this subject of titles and names, the late Dr. James E. Talmage, in his book, "Jesus the Christ," pp. 35-6, explains:

> Christ is a sacred title, and not an ordinary appelation or common name; it is of Greek derivation, and in meaning is identical with its Hebrew equivalent Messiah, or Messias, signifying the Annointed One. Other titles, each possessing a definite meaning, such as Emmanuel, Savior, Redeemer, Only Begotten Son, Lord, Son of God, Son of Man, and many more, are of scriptural occurrence; the fact of main present importance to us is that these several titles are expressive of our Lord's divine origin and Godship. As seen, the essential names or titles of Jesus the Christ were made known before His

> birth, and were revealed to Prophets who preceded Him in the mortal state.
>
> Jehovah is the Anglicized rendering of the Hebrew, Yahveh or Jahveh, signifying the Self-existent One, or The Eternal. This name is generally rendered in our English version of the Old Testament as Lord, printed in capitals."

We think enough is given to show that our references to God, Christ, Savior, etc., are used more frequently in referring to the office or title than to the individual. Here are some examples:

> "I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years."[19]

This can refer only to the office, for the individual occupying that position is not without "beginning of days or end of years." He was born-begotten, as all human beings have been. But he came to occupy an office that has always existed and always will exist. He, while an occupant of that office, is said to be "without beginning of days or end of years;" and His name is "Endless," because that office never ends, though He Himself may not always occupy it.

> "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no savior."[20]

This is supposed to be the Savior talking to Israel in prophecy. He says, "I am the Lord thy God, the Holy One of Israel." If this scripture is given a literal interpretation it could not refer to Jesus who was to become the son of Mary, for the spokesman said, "Before me there was no God formed, neither shall there be after me." Reference is to the title or office. There is only one true and living (office of) God. "Thou shalt have no other Gods before me;" why? Because there is only one true God, others being made by man or are man-conceived idols. But

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20 Isaiah 43:10, 11.

while there is only one true office of God, there are many individuals permitted to occupy that office or to receive the titles pertaining thereto in the respective stations to which they have been or may be assigned. There is only one Colonel to a Regiment, but there may be different Regiments, each headed by a Colonel. This is equally true of the latter part of the passage: "Besides me there is no savior." There is only one Savior to this earth, speaking specifically, although broadly speaking, every man may be a savior to his father's house. The title is referred to. Jesus Christ will become the Savior to this world, when his work is completed, and there will be no other Savior (of the world) besides him. There are other Saviors of other worlds or planets, but only one for each planet. The title has always existed and men are accorded the position as they receive their appointments and quality.

When the Savior appeared to the Nephites after his resurrection he was introduced by the Father as His "**beloved Son, in whom I am well pleased**." Then Jesus calls himself the "God of Israel, the God of the whole earth",[21] and the repentant Nephites called him the "Most High God." And yet Jesus told them to pray to the Father in his (Jesus') name. It is evident from this that while this Jesus was designated the "God of the whole earth," and the "Most High God," there were other Gods higher than he, His Father being one of them; and indicating further that such expressions are open to interpretation.

In Doctrine and Covenants, Sec. 95, Jesus Christ calls himself "Son Ahman; or, in other words, Alphus; or, Omegus; even Jesus Christ your Lord." And in verse 7 he calls himself the "Lord of Sabaoth," meaning the "creator of the first day, the beginning and the end."

By no rule of logic can these several terms be other than titles. Jesus Christ, son of Mary, was not the creator of the first day, the beginning and the end; that day was doubtless created long before this Jesus became an embodied spirit.

> "Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth."[22]

> "By these things we know that there is a God in heaven,

21 3 Nephi 11 :14.
22 D. & C. 14:9.

> who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the framer of heaven and earth, and all things which are in them."[23]

By these sayings we learn that God, the father of Jesus Christ, and not Jesus himself, is credited with being the creator. And yet, speaking of the "Only Begotten of the Father" generally supposed to be Jesus, son of Mary, the Lord says:

> "That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."[24]

Again, the Lord told Moses:

> "And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten."[25]

It is inconceivable that Jesus Christ, the son of Mary, in his premortal state, created "worlds without end." The text clearly teaches that one of the chief functions of the "Son" is to create worlds, under the direction of the "Father." It will be noted that the term "Only Begotten," is capitalized, clearly referring to an office and not a specific individual, only as the individual occupies such office. The Prophet Mosiah, referring to Jesus who was to be born of Mary, said:

> "And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary."[26]

Here the coming son of Mary "to be called" Jesus Christ etc., or in other words, he is to receive the title or office, whose function is to create. Jesus Christ, son of Mary, did not personally create the heavens and earth and numerous worlds,

23 D&C 20:17.
24 D&C 76:24.
25 Moses 1:33.
26 Mosiah 3:8.

any more than Franklin D. Roosevelt, President of the United States, freed the Negro slaves. The office did it. The glorified being functioning in the office at the time did the creating or organizing by virtue of the office held.

In Ether 3:15, Jesus Christ is credited with creating man; "and never have I shown myself unto man whom I have created." And in Mosiah, 3:8, he was mentioned as "Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things." Here he is designated as the son of the creator.

These are but a few of the scriptures having reference to the office of Creator, call him Jesus Christ, Almighty God, Jehovah, Elohim, or what you may, which if not taken in the light of title or office, become very confusing.

Dr. Talmage, as previously quoted, states that Jesus Christ, the son of Mary, was the creator of this earth and was the God who revealed himself to "Adam, Enoch and all the antediluvial patriarchs." But this cannot be true for this Jesus was not himself created in the flesh at that time. True, he possessed a spirit body, but had not yet qualified to create other bodies, either spirit or mortal. He could not have spirit children, for only those who have received mortal bodies, died and have been resurrected, can qualify for spiritual parenthood. This point, Dr. Talmage and the Church leaders concede. And certainly before becoming mortal himself, Jesus could not create mortal bodies. "Like begets like."

On this point again we have the testimony of Brigham Young. Said he:

> "After men have got their exaltations and their crowns - have become Gods, even the sons of God - are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit; and that is the **first *of their***[27] **operations** with regard to organizing a world.[28] Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that

27 "of their" was missed out of the third edition.

28 As Jesus Christ, son of Mary, had not gone through these various steps, obviously he was not qualified to either beget spirit children, or give them mortal bodies. much less to make a world for them to live in.

> earth? Yes, an Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children. This is a key for you. The faithful will become Gods, even the sons of God;"[29]

Adam, having been mortal on a previous earth and died and was resurrected and exalted to Godhood, was able to sire spirit children; and as one in a higher position can function in all positions below it, he was able to return to mortality and organize mortal bodies; but Christ - he who was to be born to Mary - never having before been mortal, could not create mortal bodies. Neither can a pre-mortal unembodied spirit create an earth upon which his brother spirits can go and take mortal bodies and receive the experiences of mortality. The official creator of this earth claims to have been the creator of many earths. It is beyond human conception, contrary to all reason and teachings of scripture, to hold that Jesus, the son of Mary, before being born in mortality, organized not only many earths, but also an earth for himself to be born on. True, in the councils of heaven, presided over by His Father, he doubtless took an active part in bringing his spiritual brothers and sisters in harmony with the Father's design to build an earth as their future habitation. He, no doubt, agreed to the plans in many ways assisted, in accordance with his capacity to assist, in bringing the earth into existence. But the earth was built, under the direction of Elohim and Jehovah, the main builders being Michael and his brethren, all of whom had gone through mortality, had received a resurrection, and had qualified as Gods.

Michael, according to Joseph Smith and Brigham Young, is the Father, he built the earth, brought forth His son Jesus in the flesh and arranged for Him to manage it. And when Jesus Christ has finished his work, as the Savior and Redeemer of this world, doubtless he will be qualified to assist in creating other earths, on which his spiritual children will be placed.

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29 Deseret News, Sept. 18, 1852; Millennial Star 15: Supplement 16, 17, 32; Journal of Discourses 6:274, 275, 282, 283.

Noah, Abraham, Joseph Smith, and others were appointed to occupy certain positions with reference to the progress and development of the earth. Their missions were to be accomplished in conjunction with the mission of Jesus, but each of them was powerless to accomplish his work until given a body and introduced into a mortal sphere.

In Alma's statement: "**He (the Son of God) is the very eternal Father of heaven and earth, and all things which in them is; He is the beginning and the end, the first and the last**," refere

"Is there no more than one God?" asked Zeezrom. There can be no more than one head God presiding over a planet. There must be a head in every presidency. It is quite clear that Jesus Christ will occupy that position when the time comes; he will be the "Very Eternal Father of heaven and earth," heaven being an integral part of this earth. True, there will be other Gods assisting Him. We are informed in Scripture there will be 144,000 who will attain to Godhood.

> "And I looked and lo, a lamb (Christ) stood on the mount Sinai and with him a hundred and forty and four thousand, having His Father's name written in their foreheads."[30]

These men were the "first fruits unto God and to the Lamb," and they were men without guile, "for they are without fault before the throne of God." There are "Lords many and Gods many" - these 144,000 are to be Gods operating throughout the earth and under the jurisdiction of Jesus Christ, the "Very eternal Father (God) of heaven and earth," who, in turn, operates under His Father, who obviously, is the "Very Eternal Father" of other heavens and earths, of which planetary system this earth is a part. And so on back through the eternities of Gods, each of whom was once "as man now is," but who, through faithfully living all the laws pertaining to his eternity finally attained Godhood, filling an office that has "no beginning of days nor end of years;" and by reason of such office he is said to be "without beginning of days or end of years."

"I am the Father and the Son."
"I am both God and Savior and Redeemer."

30 Revelations 14:1

In the sense in which these terms “Father,” “Son,” “Savior,” and “Redeemer” are used, they, as stated, represent titles or offices. Jesus Christ was one individual, not two. He could not be more than one, but he could hold two offices and have two or more titles. Joseph Smith was President of Priesthood, President of the Church, and President of the High Council at Kirtland, at one and the same time - the two latter offices being subordinate to that of President of the Priesthood. Jesus Christ was ordained not only to the office of the “Only Begotten Son,” but also to the office of the “Savior,” the “Redeemer,” the “Father,” etc. By reason of his faithfulness he will be capable of filling all offices pertaining to the Godhead of this earth, but in his presidency he will also be presided over by other “Gods,” “Fathers,” “Only Begotten Sons,” “Saviors,” “Redeemers,” etc.

It will be remembered that Elder Joseph Fielding Smith, in criticizing the doctrine embraced in the 1852 address of Brigham Young, wherein Adam was proclaimed to be the God of this earth and the Father of Jesus Christ, set out two specific charges:

> “President Brigham Young spoke perhaps a thousand times in which he declared that Jesus Christ is the Son of God the Father who created Adam, and that Adam is the son of God.
>
> I will say frankly that I believe President Brigham Young was not properly quoted in this discourse. He did not see it before it was published in England. I firmly believe this for the implication in this discourse is foreign to all that President Young taught. For proof of this see Brigham Young's Discourses.”

In so broad a statement from one claiming the Apostolic calling and holding the office of “Church Historian,” one might logically assume that throughout Brigham Young's discourses there is to be found indisputable evidence of a contradiction of the doctrines set forth in his 1852 address. Elder Smith says “perhaps thousands” of such contradictions exist, and the reputed sermon was “foreign to all that Brigham Young taught.”

BRIGHAM YOUNG'S TESTIMONY UNCHANGED

In a careful perusal of Brigham Young's Discourses, we find nothing - not a line - in support of Elder Smith's contention: "I will say frankly that I believe President Brigham Young was not properly quoted in this discourse. He did not see it before it was published in England. I firmly believe this for the implication in this discourse is foreign to all that President Brigham Young taught." He referred his correspondent to the "Discourses of Brigham Young," a Church publication, as confirming his statement. In no place in this book are we able to find a verification of Elder Smith's statement. On the contrary, we will show as clearly as the English language can state it, that Brigham Young followed up his 1852 address, in discourses delivered as late as 1877 - 25 years later - each time teaching and enlarging upon the same doctrine.

In a revelation through the Prophet Joseph Smith, November, 1831, addressed to certain Elders called to preach the Gospel to the nations, the Lord said:

> "And whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. ..."[31]

The teachings of Brigham Young, as published to the world, furnish their own proof of having been sanctioned by the Holy Ghost. He was a Prophet of God, the leader of Israel, and he gave to the Saints that which the Lord inspired. Speaking on this point at the October Conference of 1870, the President said:

> "I say now, when they *[my sermons]* are copied and approved by me they are as good Scripture as is couched in this Bible, and if you want to read revelation read the sayings of him who knows the mind of God, without any special command to one to go here, and another to go yonder or to do this or that, or to go and settle here or

31 D. & C. 68:4.

there."[32]

Speaking on Brigham Young's calling as the mouthpiece of God to the world, President Heber C. Kimball made this statement:

> "Do you suppose that he (Brigham Young) is so unwise to say a thing which he does not know to be true? He understands what he speaks, and he looks before he jumps, and God Almighty will lead him straight, and he will never stumble - no, never, from this time forth...."[33]

We mention these matters because of the notion prevalent among many of the Saints today, encouraged, no doubt, by the attitude of the present leaders, that Brigham Young made frequent mistakes in his counsel to the Saints. We respectfully invite Elder Smith to produce proof that "President Brigham Young spoke perhaps a thousand times" (or any other number of times) in which he declared that "Jesus Christ is the Son of God, the Father who created Adam, and that Adam is the son of God."

In every dispensation there have been those who, tinctured with the spirit of the world or of what today is known as "modern Christendom," have felt embarrassed over some of the fundamentals of the Gospel. Some claiming to be Saints are ashamed of the Gospel. Like Peter, before being "endued from on high" in saying "**I know him not**," they disclaim knowledge of or belief in important principles.

Elder Smith is not alone in charging that Brigham Young's teachings are not in harmony with the truth, and who appears to be ashamed of them. Years ago, certain Sectarian Ministers, in attacking the Mormon doctrine of Deity, charged the Saints with being ashamed of the doctrines advanced by Brigham Young in his 1852 sermon as quoted herein. Elder B. H. Roberts made this very able defense of the position of the great Prophet-leader:

> "Some of the sectarian ministers are saying that we 'Mormons' are ashamed of the doctrine announced by

32 Journal of Discourses 13:264.
33 Journal of Discourses 5:32.

> President Brigham Young to the effect that Adam will thus be the God of this world. No, friends, it is not that we are ashamed of that doctrine. If you see any change come over our countenances when this doctrine is named, it is surprise, astonishment, that any one at all capable of grasping the largeness and extent of the universe - the grandeur of existence and the possibilities in man for growth, for progress, should be so lean of intellect, should have such a paucity of understanding, as to call it in question at all. That is what our change of countenance means - not shame for the doctrine Brigham Young taught."[34]

34 Mormon Doctrine of Deity (Roberts), pp. 42, 43.

CHAPTER 4

Joseph Fielding Smith Teaches Doctrine Repudiated By Former First Presidency and Twelve

This however is not the only time Elder Smith has gravely erred in his attempted exposition of Godhood; and while the point in mind is slightly away from the subject thus far treated, we deem this a good time to notice it briefly - it is germane to the general issue. The Saints naturally look to Elder Smith for guidance in doctrine. From the fact of his being Church Historian as well as President of the Quorum of Twelve and the son of the late President Joseph F. Smith, this attitude on the part of the Saints is in large measure justified, notwithstanding many of them are led astray through his teachings.

The Deseret News, November 13, 1922, reports President Joseph Fielding Smith as in attendance at the Ogden Stake Quarterly Conference. The remarks of Elder Smith, in part, are given as reported in the "News" as follows:

> "Elder Smith said he wished to correct an erroneous idea held by members of the Church, that when they got where God now is they would find He had gone on. 'God is absolute,' he said. 'He knows all things and is not advancing in knowledge, virtue and righteousness. He is absolute perfection. There is not a virtue of which He is not master, and there is not a truth that is hidden from Him. He is increasing in power and His dominion is ever extending and in that sense only is He advancing.'
>
> Another error entertained by Church members, Elder Smith said, was that when Jesus said, 'Be ye perfect, even as your Father in Heaven is perfect,' he meant perfection in a relative sense. He said Jesus meant what he said and that this fact is further implied in his admonition, 'Seek ye first the kingdom of God and its righteousness.'"

Since no correction of this statement has been published and since the stand of Elder Smith is reflected in the views of

other leaders of the Church in this day, we assume the report of Elder Smith's position to be correct. And since he is not only President of the Quorum of Twelve, but also the official Historian of the Church, his remarks must be assumed to indicate the position of the present Church leadership on the questions involved.

We have previously mentioned the incident of Elder Orson Pratt being publicly reproved by President Brigham Young and counselors, also the Quorum of Twelve for teaching doctrines not in accord with the revealed word of God in this dispensation. In their criticism of Elder Pratt's statements, the leaders made it clear, as already quoted, that they were guided only by a desire to preserve intact the plain and precious word of the Lord, that future generations might not be led astray by reputed remarks from men of the prominence of Orson Pratt. Since Elder Smith occupies positions of even greater prominence, the danger in allowing erroneous ideas to be circulated as the word of the Lord, and emanating from him, must be apparent.

Among the points on which Elder Pratt was set right is the following:

> "... There will be no Being or Beings in existence that will know one particular more than what we know; then our knowledge and wisdom and power will be infinite, and cannot, from thenceforth, be increased or expanded in the least degree.
>
> But when they (the Saints) become one with the Father and the Son, and receive a fulness of their glory, that will be the **end of all progression in knowledge**, because there will be nothing more to be learned. The Father and the Son do not progress in knowledge and wisdom, because they already know all things past, present and to come.
>
> There are none among them (the Gods) that are in advance of the others in knowledge; though some may have been Gods as many millions of years as there are particles of dust in all the universe, yet there is not one truth that such are in possession of, but what every other God knows. ... None of these Gods are progressing in knowledge, neither can they progress in the acquirement

of any truth."[1]

To his honor, we are informed that Elder Pratt accepted the correction of his brethren and publicly acknowledged his error.

It will be seen that Elder Smith's position, at the time of his address quoted, was in exact accord with the erroneous position of Elder Pratt. Says he: "**God is absolute. He knows all things and is not advancing in knowledge, virtue and righteousness. He is absolute perfection. There is not a virtue of which He is not master, and there is not a truth that is hidden from Him**."[2]

Had Elder Smith confined the range of his great knowledge possessed by God, to the planet of which He (God) is the head and which is under His direct control, there might be some consistency in such a view, but to assume that, let us say, Adam, the God of this earth, has accumulated as much knowledge as the Great God of all Gods, and that there can be no greater acquirement of knowledge by Him or any other God, is **sectarianizing the religious thought of this Church and seriously undermining the faith of the Saints in the teachings of Joseph Smith and his associates**. Elder B. H. Roberts makes this point clear in his discussion of "Deity" with the Rev. Van Der Donckt.[3] In answer to the Reverend gentleman's statements to the effect that "The All-knowing alone is God, the Father alone is All-knowing, therefore, the Father alone is God," Elder Roberts shows that Jesus Christ was not "All knowing," as indicated by his statement - "of that day and hour no one knoweth; no, not the angels of heaven, but the Father alone,"[4] and continues as follows:

> "Jesus did not possess all knowledge, hence, according to Mr. Van Der Donckt, Jesus was not God. But Jesus was referring to the state of matters at the particular time when he was speaking. ... As Jesus rose to the possession of all power 'in heaven and in earth' (our heaven and earth, Matt. 28:18), so also, doubtless, he rose to the

1 The Seer, p. 117; Millennial Star 27:660.
2 See Doctrines of Salvation 1:5-10.
3 Mormon Doctrine of Deity, p. 149.
4 Matthew 24:36.

possession of **all knowledge** in heaven and in earth."

The able reasoner here indicates that Jesus Christ, attaining to complete Godhood will have all power and knowledge pertaining to the "heaven and earth" of which we are a part and over which he will preside, and not necessarily pertaining to other "heavens and earths" presided over by other and older Gods than he. And, in the very light of reason, after having attained to all knowledge and power pertaining to our "heaven and earth," Jesus Christ will soar onward in the accumulation of knowledge pertaining to the numberless planets in the midst of which our earth can be only a speck in space.

Elder Smith does say that while God has reached the end of His rope so far as acquiring knowledge is concerned, that "He is increasing in power and His dominion is ever extending and in that sense only is He advancing."

"Knowledge is power." Perhaps no clearer truism has been recorded. Knowledge is born of intelligence - "The glory of God is intelligence." Knowledge brings salvation for "Men are saved no faster than they obtain knowledge." And yet, under Elder Smith's theory knowledge has ceased, but power continues to increase. If knowledge is power, how can one increase in power without at the same time increasing in knowledge? It is an amazing effrontery to God to say He has reached a point where progression is at an end and there is no more knowledge to be acquired. It is an incredible piece of sophistry to assert that the Son reaches the same height in knowledge acquired by God, his Father, and that neither can advance further in knowledge; nor is the Grandfather or Great Grandfather, though they may have lived millions of years longer, one whit ahead in knowledge! In the theory of Elder Pratt and Elder Smith what becomes of the axiom long adopted by the Saints as a truth: "As man is now God was once; as God is now man may become?" Is it contended that God stands still so that man may catch up with Him? The teacher may teach his student in the grade school all he knows concerning addition, subtraction, multiplication and division; but during the years required to impart such knowledge, he (the teacher) may be forging ahead into the higher branches of mathematics - into algebra, geometry, trigonometry, and astronomy and when one enters the latter field where is there a stopping place, or an end to progress? Then can it be said that the

student who has mastered only the elementary principles of mathematics and reached the point where he knows as much as his instructor concerning them, that he has caught up with his instructor on all lines of knowledge? Nonsense!

President Brigham Young is quoted as having said he refused to have God lariated out, nor would he himself submit to it. He very lucidly treated the subject in hand in an address, July 10, 1853.[5] We here give excerpts:

> "To me life would signify an extension. I have the privilege of spreading abroad, of enlarging my borders, of **increasing in endless knowledge**, wisdom and power, and in every gift of God.
>
> To live as I am, without progress, is **not** life, in fact we may say that is impossible. There is no such principle in existence, neither can there be. All organized existence is in progress, either to an **endless advancement** in eternal perfections, or back to dissolution. You may explore all the eternities that have been, were it possible, then come to that which we now understand according to the principles of natural philosophy, and where is there an element, an individual living thing, an organized body, of whatever nature, that continues as it is? **It cannot be found**. All things that have come within the bounds of man's limited knowledge - the things he naturally understands, teach him, that **there is no period, in all the eternities**, wherein organized existence will become stationary, **that it cannot advance in knowledge, wisdom, power, and glory**. ... There is no such thing as principle, power, wisdom, knowledge, life, position, or anything that can be imagined, that remains stationary - they **must** increase or decrease. ... Nothing less than the privilege of **increasing eternally**, in **every sense of the word**, can satisfy the immortal spirit. If the **endless** stream of **knowledge** from the eternal fountain could all be drunk in by organized intelligences, so sure immortality would come to an end, and all eternity be thrown upon the retrograde path."

5 See Journal of Discourses 1:349; also Truth 1:9 et seq.

Pursuing the subject further at another time, President Young is reported:[6]

> "We might ask, when shall we cease to learn? I will give you my opinion about it; never, never. If we continue to learn all that we can pertaining to the salvation which is purchased and presented to us through the Son of God, is there a time when a person will cease to learn? Yes; when he has sinned against God the Father, Jesus Christ the Son, and the Holy Ghost - God's minister. ... These are the only characters who will ever cease to learn, both in time and in eternity."

These are a few of the very illuminating items given by the Prophet-philosopher, in refutation of the sectarianized theories advanced in his day, and which Elder Smith and other Brethren are teaching today.

Orson Pratt said: "**But when they (the Saints) became one with the Father and the Son, and receive a fulness of their glory, that will be the end of all progress in knowledge, because there will be nothing more to be learned**."[7] The statement is branded as untrue over the signatures of Brigham Young, Heber C. Kimball, Orson Hyde, John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, and George Q. Cannon.

Joseph Fielding Smith, ignoring the above actions, says:

> "God is absolute. He knows all things and is **not** advancing in **knowledge**. ... He is increasing in power and His dominion is ever extending."

Joseph Smith said:

> "Knowledge is power. A man is saved no faster than he gets knowledge. The Glory of God is intelligence, etc."

Brigham Young said:

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6 Journal of Discourses 3:203; Contributor 10:401.

7 The Seer, p. 117; Millennial Star 27:660.

> "I have the privilege of spreading abroad, of enlarging my borders, of increasing in endless knowledge, wisdom and power, and in every gift of God. ... There is no period in all the eternities, wherein organized existence will become stationary, that it cannot advance in **knowledge**, wisdom, power, and glory."

Which is the correct position? Orson Pratt acknowledged his mistake. Joseph Smith and Brigham Young are supported by the revelations of the Lord; also by reason. For if there is an eternity of Gods, there must be an eternity of knowledge.

It would seem that Elder Smith has gone far afield in trying to correct what he claimed to be an "erroneous idea held by members of the Church," and which many of them received from Joseph Smith, Brigham Young, and other Prophets of God. It is as Brigham Young said: "When revelations are given through an individual appointed to receive them, they are given to the **understanding of the people**. These revelations, after a lapse of years, become mystifying to those who were not personally acquainted with the circumstances at the time they were given." **There has been so much subterfuge, so much camouflaging and twisting of facts and principles since the adoption of the Manifesto barring members of the Church under official sanction from living Celestial marriage, it is little wonder the brethren lose the true spirit of the Gospel and resort to the philosophies and sophistries of men. Elder Smith has fallen into this error**.

WORLD FRIENDSHIP

The policy of the Church to popularize itself with the world has forced upon it the adoption of many sectarian ideas that are causing "dry rot" among the rank and file of its members. Brigham Young sounded the warning thus:

> "There is nothing that would so soon weaken my hope and discourage me as to see this people in full fellowship with the world, and receive **no more persecution** from them because they are one with them.[8] In such an event

8 (A condition which the present leaders boast of as having been accomplished.)

> we might bid farewell to the Holy Priesthood, with all its blessings, privileges and aids to exaltations, principalities and powers in the eternities of the Gods."[9]

Among the many acts that have contributed to the condition President Young warned against, we mention one: In their petition for Amnesty to the President of the United States, in 1891, the Presidency and Twelve stated:

> "To be at peace with the Government and in **harmony** with their **fellow citizens** who are not of their faith, and to share in the confidence of the government and the **people**, our people have **voluntarily put aside something**,[10] which **all their lives** they have believed to be a sacred principle."[11]

Since then, in order to gain the friendship of the world, we **voluntarily** agreed to pay the terrible price - the surrender of a principle of salvation and exaltation, a principle, without the living of which Joseph Smith said the Church could go no further and that the keys would be turned - it is little wonder that we find ourselves in the sad dilemma of being, in large measure, cut off from direct communication with heaven and, too, guilty of teaching false doctrines and supposing them to be true.

This deplorable situation finds its sequence in an experience related by President Wilford Woodruff at the Weber Stake Conference of the Church, October 19, 1896, six years after signing the Manifesto. President Woodruff relates that Joseph Smith, Brigham Young and Heber C. Kimball visited him after their death, the former frequently, and teaching him many important principles. Said he further:

> "Joseph Smith continued visiting myself and others **up to a certain time**, and **then it stopped**."[12]

The last revelation recorded by President Woodruff, of

9 Journal of Discourses 10:32.
10 (Plural Marriage)
11 Contributor 13:197.
12 Deseret Weekly News 53:112; Temples of the Most High, 10th Edition, p. 345.

which we have knowledge, was the one received November 24, 1889, in which the Lord commanded his leaders to make "no promises" or "pledges" to the enemy, neither shall they "deny my word or my law (plural marriage) which concerns the salvation of the children of men."[13]

It is a matter of record that no revelation from the Lord to His Church has been promulgated since this one of 1889. Upon the signing of the Manifesto revelation ceased - the heavens closed. And it is but fair to assume that later actions of Church leaders in further denying the potency in plural marriage in order to keep Reed Smoot in the United States Senate, has tended to more completely alienate the heavens from the Saints and to cast a shroud of darkness about their leaders.

In Elder Smith's second statement as quoted herein, to the effect that it is an error to suppose when Jesus said, "Be ye perfect, even as your Father in Heaven is perfect," he meant perfection in a relative sense. We contend that Jesus could have meant nothing else than perfection in a relative sense. "Be ye perfect in your sphere, as your Father in Heaven is perfect in His," is doubtless what Jesus meant. To think that Jesus expected men to become as perfect as the great Elohim, Himself ever increasing in perfection toward the Gods above Him - and to become equal in knowledge with Him - to catch up with God - is as senseless as it is unsound. The theory of Elder Smith is ably refuted by the items quoted above from Joseph Smith and Brigham Young. Man is admonished to become perfect in his sphere as Michael is in His; as Jehovah is in His and as Elohim is in His; which means, as explained, that there is eternal advancement affecting all Gods as well as Sons of God, and that there never will be a time when the accumulation of knowledge will cease except in the lives of those who begin their downward course in retrogression.

13 See Supplement to New and Everlasting Covenant of Marriage, p. 64.

CHAPTER 5

Conceptions of God

> "**An immortal man, possessing a perfect organization of spirit, flesh and bones, and perfected in his attributes, in all the fulness of celestial glory, is called a God**."[1]

The necessity for finding out God - his personality and attributes is beautifully stated by Dr. James H. Snowden thus:

> "The question of the personality of God is one of fundamental importance. Our answer to it will frame our conception of God, of his character and worth and relation to the world; shape our view of the universe; determine the reality and worth of our own personality; measure all our values; decide character and destiny; and underlie all our psychology, ethics, economics, sociology, politics, science, philosophy, and religion. As this central, sovereign Personality of the universe stands or falls with all finite personalities and worlds abide or wither. It is therefore no remote, abstract question or curious speculation we are considering, but one that comes home to our business and bosoms and enters into every drop of blood in our veins."[2]

More succinctly, Joseph Smith, nearly a century earlier, spoke as follows:

> "It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was made a man like us, yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ did."[3]

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1 Parley P. Pratt, Key to Theology, 1938 edition, p. 41.
2 The Personality of God, Snowden, pp. 1, 2.
3 Teachings of the Prophet Joseph Smith, pp. 345, 346; Journal of Discourses 6:3; History of the Church 6:305.

In the light of these declarations it is interesting to note in brief the "world" picture of God.

Paul, while passing an Athenian temple, was astonished at seeing the inscription on an altar: "**To the Unknown God**," which, as Paul said, they "**ignorantly**" worshiped.[4]

> "The greater part of the gods of all nations were ancient heroes, famous for their achievements and their worthy deeds; such as kings, generals and the founders of cities; and likewise females who were highly distinguished for their deeds and discoveries, whom a grateful posterity had deified. To those some added the more splendid and useful objects in the natural world, among which the sun, moon, and stars, being pre-eminent, received worship from nearly all; and some were not ashamed to pay divine honors to mountains, rivers, trees, the earth, the ocean, the winds and even to diseases, to virtues and vices, and to almost every conceivable object or, at least, to the deities supposed to preside over these objects."[5]

The High Priest Caiaphas described God as "Indescribable, unchangeable, incomprehensible," and of course, "unnameable." Nor was the god of the Christians - a being without "body, parts, and passions" - more understandable. The Church of England long taught:

> "We worship one God in Trinity, and Trinity in Unity, neither confounding the persons; nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, Son and Holy Ghost is all one: The glory equal, the majesty co-eternal. Such as the Father is, such is the Son; and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet these are not three eternals; but one eternal. As also there are not three

4 Acts 17:23.

5 Outlines of Ecclesiastical History, Roberts, 6th Edition, p. 22.

> incomprehensibles, nor three uncreated; but one uncreated and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; and yet there are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God, and yet they are not three Gods but one God."[6]

With such inconsistencies, it is little wonder that the new Gospel dispensation should sense the necessity of bringing forth the true character of God.

In the statement of the present Presidency of the Church, produced herein, it is claimed that Adam and Eve came here as spirit entities, that they received their bodies, as indicated in the account of creation recorded in Genesis of the dust of this earth, and, of course did not come as resurrected beings; that they were subordinate to Jesus Christ who created the world while in his pre-mortal state.

> "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."[7]
>
> "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs and closed up the flesh instead thereof; and the rib, which the Lord-God had taken from man, made he a woman, and brought her unto the man."[8]

From these passages it is assumed by many that Adam's physical body was made from the dust of this earth much as an adobe is made, and that Eve was made from a rib taken from his side, and from that event sprang the human family. And here again we must go to the early Prophets for light. Brigham Young said, "When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world." Again he said, as previously quoted:

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6 Outlines of Ecclesiastical History, Roberts, 6th Edition, p. 190.
7 Genesis 2:7.
8 Genesis 2:21, 22.

> "He (Adam) helped to make this world and was the chief manager in that operation. He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. ... Adam was made from the dust of an earth, but not from the dust of this earth. He was made as you and I are made, and no person was ever made upon any other principle."[9]

> "Why was Adam called Adam? He was the first man on the earth, and its framer and maker. He, with the help of his brethren, brought it into existence. Then he said, 'I want my children who are in the spirit world to come and live here. I once dwelt upon an earth something like this, in a mortal state. I was faithful, I received my crown and exaltation. I have the privilege of extending my work, and to its increase there will be no end.'"[10]

And again:

> "... here let me state to all philosophers of every class upon the earth: When you tell me that Father Adam was made as we make adobes from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are the offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they were commanded to multiply and replenish the earth."[11]

Here definite and highly important declarations are made at intervals of several years apart, and it cannot reasonably be contended that Brigham Young was misquoted in the matter. To summarize:

(a) Adam and Eve were created as all other human

9 Journal of Discourses 3:319.
10 Deseret Weekly News 22:308; Truth 8:101.
11 Deseret News, Oct. 26, 1859; J. of D. 7:285.

bodies are, and from the dust of another planet - not from this planet.

(b) That Adam helped to make this earth; was the "framer and maker" of it, being assisted by his brethren.

(c) That Adam brought animals and seeds from other **planets**, to begin their life on this planet. (This statement suggests that Adam was familiar with and had access to more than one planet, as he brought animals and seed from "other **planets**." As a man here may have "other fields" to work and to draw from, so Father Adam doubtless had other planets which he had helped in building, and from those planets he drew a start from the animal, fruit and vegetable kingdoms to be transplanted onto this planet.)

(d) Adam had been through the mortal state, had died and was resurrected and exalted. He had spirit children born to him and was permitted to provide a mortal home and mortal bodies for them, such as he had enjoyed. From this, it must be clear to the reader that Adam was a God and as such he organized this earth and peopled it.

Certainly then, if Adam and Eve were celestial, resurrected beings, and organized this earth for their spirit children, they themselves were not created of the dust of this earth, nor was Eve made from the rib of Adam. Adam being made from the "dust of the ground" as an adobe, and Eve from one of Adam's ribs is a "stork" story, a nursery conception that Moses doubtless was "inspired" to write to meet the mental capacities of his day. Parents today tell quite as ludicrous stories to their young regarding human birth. It was a cunning subterfuge given out to account for a situation rendered delicate and difficult by the moral depravity and ignorance then existing and which in large measure still exists. The birth account of Adam and Eve then, as detailed in Genesis, may be classed as a Mosaic "Stork Story."

The early leaders of Israel in this dispensation, clearly taught that Adam and Eve, while "formed of the dust of the ground," were formed of the dust of another earth than this, and that they were procreated or begotten as all other humans have been. This being true, and it is the only logical view to take, and since Adam is proclaimed as being "the first flesh upon the earth, the first man also," then he must have been born in the flesh on

another planet for there was no one here to give him birth - he being the first flesh here.

Elder B. H. Roberts explains the "beginning" of earth's creation thus:

> "We are informed that the Lord God made every plant of the field before it was in the earth, and every herb before it grew on our planet. As vegetation was created or made to grow upon some older earth, and the seeds thereof or the plants themselves were brought to our earth and made to grow, so likewise man and his helpmate were brought from some other world to our own, to people it with their children. And though it is said that the 'Lord God formed man of the dust of the ground' - it by no means follows that he was 'formed' as one might form a brick, or from the dust of this earth. We are all 'formed' of the dust of the ground, though instead of being molded as a brick we are brought forth by the natural laws of procreation; so also was Adam and his wife in some other world. And as for the story of the rib, under it I believe the mystery of procreation is hidden."[12]

Speaking of Moses' account of creation, Brigham Young stated emphatically that he did not believe it. "What is the reason I do not?" said he, "**because I have come to understanding, and banished from my mind all the baby stories my mother taught me when I was a child**."[13]

12 Contributor 10:265, 266; The Gospel and Man's Relationship to Deity, 8th Edition, pp. 279, 280.

13 Journal of Discourses 2:6.

EARLY TEMPLE TEACHINGS

But there is another source of information that must be accepted by true Latter-day Saints as genuine. It came voiced in earlier days before so many changes had been made in the temple rituals and ordinances. No doubt Joseph Smith was very careful to teach his brethren, to whom he gave sacred endowments, the proper procedure for temple rites and ordinances. Heber C. Kimball, under his teachings, was conversant with all the rituals for he not only had Joseph Smith to teach him, but also had the companionship of the Holy Ghost and direct revelation from heaven after Joseph's death. In speaking on this subject, President Kimball once said:

> "I might say much more upon this subject, but I will ask, has it not been **imitated** before you in your holy endowments so that you **might understand** how things were in the beginning of creation and cultivation of this earth."[14]

Wilford Woodruff, then in charge of the Temple at St. George, writing to Elder Roskelley of the Logan Temple, June 8, 1887, explained that Brigham Young understood the principles of the endowment perfectly; that he had been trained under the Prophet Joseph Smith; that before his death he required Elder Woodruff to "write in a book every ordinance in the Church and Kingdom of God, from the first to the last, beginning with baptism, to the last ordinance performed, through every department of the endowments." These were all written down by Elder Woodruff, and when completed President Young said:

> "Now, there you have the pattern of all the ordinances or endowments for every temple we shall build, until the coming of the Son of Man."[15]

Elder Woodruff stated that this **written account** was "**for our guidance in all future time**." We quote these items of history to show how careful the leaders were to conform to the revelations of the Lord, in their temple work. And what were the

14 Journal of Discourses 10:235; Deseret News, Aug. 5, 1863.
15 Truth 2:35.

Saints taught at that time regarding the work of creation? They were taught what Brigham Young taught in his discourses as quoted herein: Adam and Eve, the Saints were told, were brought here celestialized, immortal, resurrected beings, from another planet. That their bodies were organized from the dust of another earth. That they were placed here to begin the work of propagating and giving physical bodies to their spirit children.

This being the teaching then - and the truth - it is still the truth, notwithstanding the teachings have been changed to conform more closely to the world notion of the creation of earth and its population. Why error should be substituted for truth in our temple ordinances, or, for that matter, in any other part of our worship, is a question we can answer only on the theory that **in the attempt of the leaders to popularize Mormonism with the world, their minds are darkened and they are led astray by their own conceits**.

Adam, we are told, is the father of all living. He must then be the Father of Jesus Christ, the son of Mary, for he is living and belongs to this earth.

We are told that this earth was built to house Adam's mortal posterity; it was to be a part of his kingdom. Then if Jesus Christ, the son of Mary, is not Adam's son, and is himself building up a kingdom to another Father, there will be two separate and competitive kingdoms built on this earth.

CHAPTER 6

The Fall and Redemption

On another planet the program of forming, peopling and redeeming an earth was officially passed upon. The earth habitation being completed, Adam, a glorified, resurrected being, was to come here with at least one wife - Eve; they were to transgress the law of immortality by partaking of the fruits of mortality, until the elements of death entered the systems of their posterity. Changing from immortality to mortality, the planet also fell from its high station, where instead of perfection in fruit, flower and field, noxious weeds, destructive parasites and poisonous shrubs came into existence. The fall of Adam and Eve brought about the fall of earth, a pre-designed catastrophe.

Earth was prepared to be a home for Adam's spirit children, who had kept their “first estate” and were to be given an opportunity of keeping their “second estate” and going from there on to glory. To accomplish this they must learn the sweet through its opposite - the bitter. They must learn happiness through tasting sorrow and the glories of life through the agonies of death.

As Adam's transgression of the law of immortality brought death, so must an atonement be made to restore life. Who shall make that atonement - who is the logical person? Why, the Son. He was an endorser of the program; he is to become the Savior and God of this earth. It is said, he purchased us for a price - the price of his blood. The Father, in carrying out his part of the divine program, brought about the fall and death; then in due time the Son, working in perfect harmony with the Father, submitted to crucifixion.

> “**God (Adam) so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish, but have everlasting life**.”[1]

This was poetic justice. Surely Jesus suffered. So dreadful were his sufferings, it is recorded, he sweat blood from every pore. But did not the Father suffer also? What father could

1 John 3:16.

give his Only Begotten Son the Son of his bosom, over to the mobs, without suffering? Did Isaac suffer in spirit during the three days' journey that he and his father took into the mountain where he was to be sacrificed? Who can explore the depths of his suffering as he said to his father:

> "**Bind me securely and then place me upon the altar lest I should turn and move, and break loose from the force of the knife upon my flesh, and thereby profane the burnt offering**." ?[2]

And yet, can it be said that that doting father whose part was to plunge the knife into his son, suffered less? Was not his anguish of soul greater than that of his son, even beyond the suffering of mortal understanding? And so it was with Adam, whose "Firstborn," his Only Begotten in the flesh, after returning to immortality, the one child of his who was without sin, was undergoing the agonies of eternity that life might come to the human family. The Father suffered with his Son. The agony of the former must have been greater than that of the latter, for the Father had gone through it before and knew the torments of it; he knew what it meant; he would gladly have taken the Son's place could he have done so and accomplished the plan of redemption.

Logically, orderly and with beautiful appropriateness combined with perfect justice, the Father and the Son were the "star performers" in the great drama of life then being enacted. The one a glorified, resurrected being, enduring the unspeakable agony consequent upon stepping down from a celestial existence into a mortal one; and the Son, born to be a King, yet before ascending the throne fated to endure the pains and distress of redeeming the world from sin! Before beginning his real ministry, Jesus spent forty days in the wilderness with his Father. They outlined anew the program, the details of which were perfectly understood and agreed to. And when, in the agony of his soul, Jesus cried out, "Father, why hast thou forsaken me?" the Father, doubtless, suffering the greater, from behind the scene, gave such comfort as lay within His power; his suffering being afterwards reflected in nature's convulsions, when all the earth groaned and trembled in agony of spirit.

It is contended that Adam was made of the dust of this

2 Book of Jasher 23:61.

earth, that his celestial spirit came here; that he fell, started the propagation of the human family, then died, lay in the grave until the death and resurrection of the Savior, when he received the benefits of that law. In Genesis 5:5, and in Doctrine and Covenants, Sec. 107, it is stated that Adam died. It is singular, however, that nothing is said concerning the death of Adam's wife Eve, or the burial of either of them.

If Adam died a natural death as his descendants, Abraham, Isaac and Jacob did, is it not strange that such a world character, the "father of all living," and whom his faithful posterity called Michael Prince, the Archangel, should have no mention made of his funeral rites or the place or manner of burial? The total absence of any such mention either within the Bible or by Bible historians or commentators is strong evidence that the death of Adam as chronicled was not an ordinary death.

It is stated that Adam, an immortal being, took upon himself mortality by partaking of the coarser substances of earth, thereby bringing his body into relationship with earth conditions. Assuming this to be true - certainly it is logical and scriptural - why not, at the end of his mortal career, reverse the process, and again return to immortality? Adam brought death into the world by eating from the tree of "Knowledge of Good and Evil." But there was also the tree of "Life" in the garden. At the end of his mortal mission could not Adam have partaken of this tree and lived immortally? Is not this a logical view to be taken of Adam's taking on mortality and changing back to immortality? Certainly when he left the realms of mortality, he died so far as mortal existence is concerned. But he, like the Son, had the power of life and death in him. He could lay down his life (mortality) and take it (immortality) up again. The Presidency's statement already quoted, admits that once a man has lived a mortal existence, died and is resurrected he cannot die again in accordance with the ordinary understanding of death. We have shown by what should be indisputable evidence that Adam came to earth a resurrected being, hence, according to the Church statement, and to logic, he could not again die a mortal death, hence that which is recorded as a death was doubtless a special change - one that returned him to immortality without his having to lie in the grave.

And behind this act of changing from mortality to immortality lies another strong proof of Adam's Fatherhood to

Jesus Christ. Joseph Smith said:

> "As the Father had power in Himself, so hath the Son power in Himself, to lay down His life and take it again, ... The Son doeth what He hath seen the Father do: then the Father hath some day laid down His life and taken it again; ..."[3]

When did the Son see the Father "lay down his life and take it again"? It could not be at the death which occurred in his pre-resurrected state - his first mortality - for the Son was not even born in the spirit at that time. Only souls that have died and have received their resurrection can beget spirit children. Then the Son must have seen his Father lay down his life at another time and take it again. When could this have been? Why after Adam had given his last blessing to his posterity in the "valley of Adam-ondi-Ahman," as hereafter shown. "And all the days that Adam lived were 930 years; and he died."[4] In other words he laid down his mortal life and took it again in immortality, as other Gods before him had done. It was doubtless this act that the Son (Jesus) saw his Father (Adam) perform; and in course of time, after the Son was given a body and had finished his mortal labors, he, too, laid down his life and took it again as he had previously seen his Father do.

THE THREE PERSONAGES

"Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the Witness or Testator."[5]

What can the above mean other than Adam, "Creator" is "God the first;" (Brigham Young said Adam was the principal builder-creator or organizer - of the earth). Jesus Christ is the

3 History of the Church 5:426.
4 Genesis 5:5.
5 Teachings of the Prophet Joseph Smith, p. 190; Compendium - Richards & Little, p. 289.

"Redeemer," and is "God the second;" and why not Joseph Smith, who was the "Witness or Testator," "God the third?" That is just what the scripture means. These three personages, one a glorified, resurrected being, and the other two his sons, unembodied spirits, and in their pre-mortal state, in accordance with a set program endorsed by the Council of Gods, entered into an "Everlasting Covenant" relating to "**their dispensation of things to men on the earth**."

This in itself is strong proof that Adam is at the head and that Jesus Christ, Joseph Smith, and all others are his subordinates.

Brigham Young said:

> "If you find out who Joseph (Smith) was, you will know as much about God as you need to at present; for if he said, 'I am a God to this people,' he did not say that was the only wise God. Jesus was a God to the people when he was upon earth, was so before he came to this earth, and is yet. Moses was a God to the children of Israel, and in this manner you may go right back to Father Adam. ...
>
> If I can pass Brother Joseph, I shall stand a good chance for passing Peter, Jesus, and the Prophets, Moses, Abraham, and all back to **Father Adam**, and be pretty sure of receiving his approbation."[6]

Here, again, it will be seen that Adam is placed at the head of Jesus Christ, the son of Mary, for one must pass Jesus before being ushered into the presence of Father Adam who stands at the head. He is the father of all flesh (men), which includes Jesus Christ.

Anent the position held by the Prophet Joseph Smith in the scheme of Godhood on earth, the following lines from Heber C. Kimball are illuminating:

> "... Are you ever going to be prepared to see God, Jesus Christ, His angels, or comprehend His servants, unless you take the faithful and prayerful course? Did you actually know Joseph Smith? No. Do you know Brother Brigham? No. Do you know Brother Heber? No, you do not. Do you know the Twelve? You do not, if you did,

6 Journal of Discourses 4:271.

> you would begin to know God, and learn that those men who are chosen to direct and counsel you are **near kindred** to God and Jesus Christ, for the keys, power and authority of the kingdom of God **are in that lineage**."[7]

Joseph Smith said:

> "The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority."[8]

This is significant as showing that Adam-Michael, is the head of all. The keys are always held by the head. Joseph Smith, as the head of this dispensation, holds the keys to this dispensation. When the keys have been taken from the earth, they can only be returned under the authority of Adam, who is the head as pertaining to earth. He naturally operates through Jesus Christ, his son. Joseph Smith again says:

> "He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys **must stand before him** in this Grand Council.[9] ... The Son of Man stands before him, and there is given him (the Son of Man) glory and dominion. Adam (then) delivers up his stewardship to Christ[10] that which was delivered to him (Adam) as holding the keys of the universe, but retains his standing as head of the human family."[11]

Here, then, again we see "all who have held the keys" (including, of course, Jesus son of Mary) standing before Adam and being subject to him, as Adam is subject to Jehovah-Christ. In the Grand Council Adam prepares to endow his son Jesus

7 Deseret News, March 11, 1857; J. of D. 4:248.
8 Millennial Star 17:310; History of the Church 3:386; Teachings of the Prophet Joseph Smith, p. 157; Journal of Discourses 6:237.
9 (This must include Jesus the son of Mary, for he also held the keys.)
10 (Jehovah-Christ the second in the Holy Trinity)
11 Teachings of the Prophet Joseph Smith, p.157; Millennial Star 17:310; History of the Church 3:386, 387; Journal of Discourses 6:237, 238.

Christ with "glory and dominion," after which, having completed his work with reference to the creation, population and redemption of earth, he "delivers up his stewardship to the Jehovah-Christ, who is above him in authority, and who as a glorified, resurrected being, assisted in the organization of earth.

That Jehovah-Christ, who as a glorified, resurrected God directed the organizing of this earth, still reigns as "The Christ," is clear from Brigham Young's statement:

> "The Savior has not finished his work, and cannot receive the fulness of his glory until the influence and power of the wicked are overcome and brought into subjection. When the wicked inhabitants of the earth, the beasts of the field, fowls of the air, fish of the sea, all mineral substances, and all else pertaining to this earth, are overcome, then he (Jesus the son of Mary) will take the kingdom, present it to the Father (Adam) and say, 'Here is the work you gave me to do - you made the appointment - I have wrought faithfully, and here are my brethren and sisters who have wrought with me. We have wrought faithfully together; we have overcome the flesh, hell, and the Devil. I have overcome, they have followed in my footsteps, and here are all thou hast given me; I have lost none, except the son of perdition."[12]

After Jesus (son of Mary) has the earth redeemed, and presented it to his father, then Adam will present it to his Father, Elohim, through the offices of "The Christ," the son of Elohim, after which it will be given back to Adam as an addition to His kingdoms, and Jesus Christ (son of Mary) will then be given charge of it as "The Christ," and will doubtless go on under his Father, Adam, who likely will then be the Elohim of this earth, and will go on to the building of other earths and the further extending of his kingdoms.

It might be asked why this doctrine, taught by the early leaders, was not given greater prominence by the later ones, and to which query we might reply:

The Lord frequently advances truths to those of the Saints having the desire and capacity to receive and profit by them. But when darkness prevails these channels of truth are

12 Discourses of Brigham Young, p. 45; Journal of Discourses 8:118.

closed, only to be reopened when the Saints - purified through trial and afflictions - begin again to cry for light. This is doubtless the case with the subject under discussion. Joseph Smith touched upon it in his day, but the Saints were unable to grasp the truths he desired them to have, and his lips were sealed to them. He did, however, teach his close associates. Brigham Young again opened the treasure vaults of knowledge in which these precious truths were stored. He and his associates labored long and hard to get the message across. They were only partly successful. False traditions among the rank and file of the Church were yet too strong to be overcome, but the message was received by a portion of the Priesthood.

While in the writings and expressions of President John Taylor we have discovered no direct statement confirming the "Adam-God" doctrine taught by Brigham Young, in his sermon of April 9, 1852, we find nothing whatever casting doubt of the correctness of the doctrine.

President Taylor was a fluent writer and speaker, courageous and precise, and had he entertained doubts they would be detected in his subsequent written and spoken words. In his work, "The Mediation and Atonement," pp. 67-70, 1950 edition, he elaborates on Adam's connection with the valley of Adam-ondi-Ahman, where he was crowned by his righteous posterity with the titles of "Michael," the "Prince," the "Archangel," and was blessed by his Lord who said unto him: "**I have set thee to be at the head - a multitude of nations shall come of thee, and thou art a prince over them forever**."

(This one sacred event shows conclusively the position of our Father Adam - that he is the Father and God of the human family. The language is clear. No other conclusion can be arrived at.)

Doubtless when John Taylor became President of the Church (October, 1880) the Saints had become so weakened in their faith and so muddled in their understanding, that it was considered unwise to further urge the advanced doctrine of the Godhood revealed to the Church by Brigham Young. But while the doctrine was, so to speak, temporarily laid upon the shelf, it persisted on reappearing in the theological discussions of the Saints, at times engendering acrimonious feelings, until in 1898, after the death of President Taylor, George Q. Cannon, as spokesman for the Church (Lorenzo Snow then being president),

made the following guarded remarks before the Sunday School Convention:

> "Concerning the doctrine in regard to Adam and the Savior, the **Prophet** Brigham Young **taught** some things concerning that; but the First Presidency and the Twelve do not think it wise to advocate these matters. It is sufficient to know we have a Father - God the Eternal Father, who reveals Himself by His Holy Spirit unto those who seek Him; and that Jesus Christ is His Son, our Redeemer, the Savior of the world. "[13]

Here it will be noted that the speaker referred to Brigham Young as a "Prophet," and that he "taught" some things concerning "Adam and the Savior," and it was then deemed wisdom to let the subject rest. The able speaker did, however, state that Jesus Christ was the son of our Father; and we already have seen that Brigham Young identified Adam as our Father in Heaven.

This testimony of George Q. Cannon is of value here to show that the understanding of himself and associates was in accord with Brigham Young's teachings; otherwise it would have been a simple matter to express disagreement with Brigham Young as the present leaders have done. President Cannon made no attempt to correct or modify the teachings of God's Prophet, but simply advised that the question agitating the minds of the Saints be not then further discussed. Other subjects, such as "Blood Atonement," certain features of the "Sealing" ordinances, etc., were also permitted to lie dormant. Since the Saints had rejected the "fulness of the Gospel" by discarding both the economic and the social laws of heaven (United Order and Celestial Marriage), their capacity to receive light upon other subjects mentioned was doubtless too dulled to justify an effort to teach them.

AN OLD SONG

A correspondent, a Patriarch in the Church, submits the following verses which he states were frequently sung in the "School of the Prophets" during the presidency of Brigham

13 In first Sunday School Convention, 1898, p. 88.

Young, at which time the father of the contributor, a member of the School learned them and sang them in his home.

From these lines it will be observed that no change in the Gospel as established by Joseph Smith was tolerated. In that day, the leaders of Israel were taught the fullness, including, of course, the relationship of Father Adam to the human family, including the Christ to be, and a true Latter-day Saint would have nothing less.

We Believe in Our God

We believe in our God, the great Prince of his race,
The Archangel, Michael, the Ancient of Days,
Our own Father Adam, earth's Lord is his plane,
Who'll counsel and fight for his children again.

We believe in his Son Jesus Christ, who in love
For his brothers and sisters, came down from above;
To die to redeem them from death, and to teach
To mortals and spirits the Gospel we preach.

We believe in the Bible, that came by the Jew;
We believe in the Book that is called Mormon, too
The Doctrine and Covenants, also every word
That proceedeth forth from the mouth of the Lord.

We believe in the Gospel, the old-fashioned plan
Unaltered one whit by the wisdom of man.
Have faith and repent of the sins you commit,
Be baptized in water, then God will remit.

The Elders will then lay their hands upon you;
The Holy Ghost giving - all things become new,
Your peace will be pure and be free from alloy,
Your soul will be filled with unspeakable joy.[14]

14 Sacred Hymns and Spiritual Songs for the Church of Jesus Christ of Latter-day Saints, 11th Edition, F. D. Richards, 1856, p. 375.

CHAPTER 7

Adam-ondi-Ahman

At this point we give the reader the following important statement from Apostle Orson Pratt:

> "There is one revelation that this people are not generally acquainted with. I think it has never been published, but probably it will be in the Church History. It is given in questions and answers. The first question is, 'What is the name of God in the pure language?' The answer says, 'Ahman.' 'What is the name of the Son of God?' Answer, 'Son Ahman the greatest of all the parts of God excepting Ahman.' 'What is the name of men?' 'Sons Ahman,' is the answer. 'What is the name of angels in the pure language?' 'Angloman.'"[1]

Ahman, in the pure Adamic language, means God.

In a revelation given through the Prophet Joseph Smith, March 28, 1835, the Lord said:

> "Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all High Priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.
>
> And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel.
>
> And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever.
>
> And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest

1 Journal of Discourses 2:342; Truth 11:213.

generation."[2]

Subsequently, May, 1838, the Lord revealed the location of the "valley of Adam-ondi-Ahman."[3]

The term "Adam-ondi-Ahman" has special and specific meaning: "Adam," the first man - father of all living; "ondi," according to modern lexicography, means "one says," "they say," "it is said," a "current rumor;" "Ahman," as before noted means God. Here, then, is the sacred historic valley where Adam ("it is said") was proclaimed Ahman or God. In the midst of the seven Great High Priests - the Presidency of earth under Adam - and Adam's righteous posterity (note, "the righteous," for the occasion was sacred and an all-important one) the great progenitor of the race of man bestowed upon his worthy children "his last blessing;" and the Lord (Jehovah) appeared to them, and they rose up and blessed Adam (their father) and, doubtless, under the direction of the Lord, for the first time, called him "Michael," meaning "one who is like God;" the "Prince," meaning "taking the first place;" "the Archangel," meaning "the Chief Angel," or, according to Jewish history, "one high in the celestial hierarchy," "And the Lord administered comfort unto Adam, and said unto him, '**I have set thee at the head - a multitude of nations shall come of thee, and thou art a Prince**[4] **over them forever**.'"

Here the Monarch of earth received the royal crown; the first and greatest of all coronations took place midst his righteous posterity, headed by his ruling High Priests. The seal of the Gods was placed upon the act, after which "Our Father and our God" stood in the midst of the congregation and predicted what should befall his posterity unto the latest generation;" and all this in the beautiful "valley of Adam-ondi-Ahman," near Spring Hill, in Daviess County, Missouri.

How God-like the whole scene as the royal coronation proceeded to unfold. Nor is this occasion the only testimony given, in this last dispensation, of Adam's being accorded divine crowning. In March, 1832, the Lord instructed the . . . "High Priesthood ... to prepare and organize yourselves by a bond of everlasting covenant that cannot be broken. ... That you may

2 D&C 107:53-56.
3 See D. & C. 116; also Life of Heber C. Kimball, Whitney, p. 222.
4 (a ruler - Ahman or God)

come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundation of Adam-ondi-Ahman; who hath appointed Michael your Prince, and established his feet (crowned him with Godhood), and set him upon high (as God or Ahman) and given him the Keys of Salvation, under the counsel and direction of the Holy One, who is without beginning of days or end of life."[5]

Don't confuse the "Holy One," here spoken of with the person of our Lord and Savior Jesus Christ, the son of Mary, for it was the "Christ Office" speaking, which, as the text says, "is without beginning of days or end of life." And, too, surely one who is "at the head," and holds the "Keys of Salvation" to the human family can be no less than their God.

Here then, in the scriptures produced, it is clearly shown that as a last act in Adam's mortal career, as pertaining to this earth, under the direction of his superior head and who established the "foundation of Adam-ondi-Ahman," Adam, after blessing his "righteous posterity," was recognized by them as their Michael, Prince and Archangel - literally, their head. "**I have set thee at the head**;" "**Thou art a Prince over them forever**." His feet were "established," and the "keys of salvation" given him - all this being done by the "**Holy One**" who is "**without beginning of days or end of life**."

It is Father Adam's responsibility, as Michael, who is our Father and our God, to sound the trump that will signal the resurrection of all the dead before the final passing of the old earth and the coming of "all things new." In him the power and authority of the resurrection lies:

> "But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth - yea, even all."[6]

Then, too, as the Apostle Paul explained, when Christ shall come to reign on the earth, he will descend from heaven with a shout, "with the voice of the Archangel" (who is

5 D&C 78:11, 15, 16.
6 D&C 29:26.

Michael), "and with the trump of God" (who also is Michael), "and the dead in Christ shall rise first".[7]

Michael, being our Father and our God, holds the keys to the resurrection of his sons and daughters.

Is it strange, then, that true Latter-day Saints should look upon Father Adam as their God? A thousand times stranger it is, that any one blessed with the light of modern revelation should dispute such a self-evident truth! In giving to the world the glimpses of light shed forth in these immortal statements the early leaders of Israel have brought upon themselves the opprobrium of the present leaders whose minds, functioning, as it would seem, in the channel of "world popularity" are yet suckled from the paps of sectarianism and who, though it be "noon-day," are still "walking in darkness."[8]

As indicated herein the present leaders claim:

(a) That Brigham Young was misquoted in his claim that Adam is "our Father and our God and the father of Jesus Christ." And that Heber C. Kimball with Brigham Young held to the theory that Jesus Christ, the Son of Mary, is "God the Creator, the God who revealed himself to Adam," etc., and though unembodied and in his premortal state, he created the earth.

(b) That Adam took upon himself his first mortality upon this earth; that his body was created from the dust of this earth; that he died and through the atonement of Jesus Christ, was redeemed from his transgression and received the blessings of the resurrection through the mission of Jesus Christ, son of Mary, and as a beneficiary thereof.

The above are the main points in dispute. We have clearly shown that **Brigham Young was not misquoted**; that he did not put forth false doctrine; that both he and Heber C. Kimball but reiterated that which they had been taught by the Prophet Joseph Smith as well as through the dictation of the Holy Spirit. We have shown that Adam was the main builder of this earth, under the direction of Elohim and Jehovah, his Father and Brother; that the earth was organized as a habitation for the spirit children of Adam who were to receive their mortal bodies here and go on to perfection as their parents, Adam and Eve, had

7 These. 4:16
8 D&C 95:5, 6.

on another planet, done before them. We have shown that under the divine program, Adam came to earth to fall, and that Jesus, his son, came to bring about the redemption; that Adam is the head and that Jesus, the son of Mary, is next to him. We have shown through this mighty array of testimony that Adam and Eve, one of his wives, came to earth from another planet, immortal, resurrected beings, that they did not die in the ordinary meaning of that term, for they were already resurrected beings, and had gone through the change of death on another planet. Jesus Christ came here to do the will of the Father (Adam). He did nothing except that which he had seen his father (Adam) do. His labors were perfectly coordinated with those of his father (Adam) and when his work is finished, will be crowned by his father (Adam) as the Savior, the Christ, the Messiah and the ruler of this earth, while his father, Adam - now Ahman, goes on building and perfecting other planets for others of his children, his grandchildren, etc., throughout the vast eternities. We have also shown that reference throughout the scriptures to "Christ," "Jehovah," "Elohim," "Michael," etc., are frequently directed to the Office or Title, and not to the individual; which fact should clarify much of the confusion emanating from the scriptures.

In a very enlightening article published in the Millennial Star[9] under the heading, "Fear Bringeth Torment," the Editor shows the tendency of people to be troubled in their minds when doctrines are advanced with which they are unfamiliar.

> "... Many of the Saints endure extreme sufferings in their feelings and allow their peace of mind to be broken up by not guarding against this captivating evil. ..."
>
> Many principles have been revealed from time to time, which have proved a source of trouble to some, not because they were untrue, but because the Saints would indulge in fear lest those principles might be untrue, while they knew very well that their anxiety of mind could not affect the results of those principles in the least degree. ...
>
> It has been said that Adam is the God and Father of the human family, and persons are perhaps in fear and great trouble of mind, lest they have to acknowledge him as such in some future day. For our part we would much

9 December 17, 1853, Vol. 15:824.

rather acknowledge Adam to be our Father than hunt for another and take up with the devil. Whoever is acknowledged Father must have the rights and honor that belong to him. No man may ever expect to attain to more than he is willing others should enjoy. If these things have power to disturb the pure mind, we apprehend that even greater troubles than these may arise before mankind learn all the particulars of Christ's incarnation-how and by whom he was begotten; the character of the relationships formed by that act; the number of wives and children he had, and all other circumstances with which he was connected, and by which he was tried and tempted in all things like unto man. Whatever may prove to be the facts in the case, it certainly would exhibit a great degree of weakness on the part of anyone to indulge in fears and anxieties about that which he has no power to control. Facts still remain facts whether kept or revealed. If there is a way pointed out by which all beings who come into this world can lay the foundation for rule, and a never-ending increase of kingdoms and dominions, by which they can become Gods, we are as willing the Lord Jesus Christ should enjoy them all as any other being, and we believe the descendants of such a sire would glory in ascribing honor and power to him as their God. The Apostle informs us that those who are redeemed shall be like Jesus; not to say, however, that they shall be wifeless and childless, and without eternal affections.

It should be borne in mind that these wonderful mysteries, as they are supposed to be, are only mysteries because of the ignorance of men; and when men and women are troubled in spirit over those things which come to light through the proper channel of intelligence, they only betray their weakness, ignorance, and folly. ..."

CHAPTER 8

Adam, the Father and God of the Human Family

Having shown, as we believe, that the statement of Brigham Young, April 9, 1852, and which the present leaders of the Church claim to be in error, was scriptural, logical and the word of the Lord to the Saints in this dispensation, we will close this treatise on the Godhood of Father Adam with the very lucid article extracted from the Millennial Star (15:801, et seq.) and which was written, as mentioned earlier, in support of President Young's statement of 1852:

ADAM, THE FATHER AND GOD OF THE HUMAN FAMILY

"The above sentiment appeared in Star No. 48, a little to the surprise of some of its readers; and while the sentiment may have appeared blasphemous to the ignorant, it has no doubt given rise to some serious reflections with the more candid and comprehensive mind. A few reasonable and Scriptural ideas upon this subject may be profitable at the present time.

Then Adam is really God! And why not? If there are Lords many and Gods many, as the Scriptures inform us, why should not our Father Adam be one of them? ...

The Scriptures inform us that Christ was as a lamb slain from before the foundation of the world. If, therefore, the plan of salvation was matured before the foundation of the world, and Jesus was ordained to come into the world, and die at the time appointed, in order to perfect that plan, we must of necessity conclude that the plan of the fall was also matured in the councils of eternity, and that it was as necessary for the exalting and perfecting of intelligences, as the redemption. Without it they could not have known good and evil here, and without knowing good and evil they could not become Gods, neither could their children. No wonder the woman was tempted when it was said unto her - 'Ye shall be as gods, knowing good and evil.' No wonder Father Adam fell, and accompanied the woman, sharing in all the miseries of the curse, that he might be the father of an innumerable race of beings who would be capable of

becoming Gods.

With these considerations before us, we can begin to see how it is that we are under obligations to our father Adam, as to a God. He endured the sufferings and the curse that we might be; and we are, that we might become Gods. Through him the justice of God was made manifest. Jesus came into the world, endured, and suffered, to perfect our advantages for becoming Gods, and through him the mercy of God abounded.

By the first man, Adam, came death, the triumph of evil; and by the *second* (Christ), came life everlasting, the triumph of good. Each was necessary in the order he appeared; if the first Adam had not performed his part, the second could not have had his work to do. Both acted the part assigned to them, in a most Godlike manner, and the Great Eloheim accepted the work at their hands as His own, 'for **by the power of my Spirit created I them; yea, all things, both spiritual and temporal: firstly, spiritual - secondly, temporal, which is the beginning of my work; and again, firstly, temporal - and secondly, spiritual, which is the last of my work**.' Thus the great I AM owns all things - the temporal and the spiritual, the justice and the mercy, to be His own work. Then why may not Adam be a God, as well as any of his sons, inasmuch as he has performed the work to which the Great Eloheim appointed him?

In ancient times they were called Gods unto whom the word of God came, because of which Moses became a God unto Pharaoh. The Almighty was not so jealous of His Godly title but that He could say to Moses - '**See I have made thee a God to Pharaoh**.' And if John's saying be true, God has purposed to make him that overcometh, a pillar in the temple of God, and to 'write upon him the name of my God.' 'His name shall be in their foreheads.'

This is the hope of all Saints who have a just conception of the future; and why should we not be willing for father Adam to inherit all things, as well as for ourselves? He is the first, the Father of all the human family, and his glory will be above all, for he will be God over all, necessarily, standing as he will through all eternity at the head of those who are the redeemed of his great family. Though all the sons should, through their faithfulness, become Gods, they would still know that the Son was not greater than the Father.

Were we to trace this subject in all its bearings, we

should find the principles of the Godhead planted in every righteous and well-organized family upon the earth, and that they only require cultivation to cause their expansion and development to be equal to anything we can now conceive of as adding power and glory to the God of all worlds. The Great Eloheim rules over worlds. He is God over them, because of His right and power to rule, govern, and control. The exercise of this power is a natural right in the order of Priesthood, which belongs to every Patriarch, or Father, in the human family, so long as he rules subordinately to the laws of Heaven. According to the order of that God by whom we are ruled, a man is not only permitted to hold full jurisdiction over his own family, but he is held responsible for any violation, by them, of the revealed will of Heaven. A man that controls a work, is the only one that can be held responsible for that work. It would be most unjust to require responsibility where there is no power to govern and control. **Every man who has a family, and power to control them, is exercising the rights and powers of a God, though it may be in a very small capacity**. There are two grand principles, by virtue of which all intelligent beings have a legitimate right to govern and hold dominion; these are, by begetting children from their own loins, **and by winning the hearts of others to voluntarily desire their righteous exercise of power extended over them**. These constitute a sure foundation for an eternal throne - a kingdom as perpetual as God's. No usurped power, to be maintained by the shedding of blood, is connected with such a government. It is upon this foundation that the throne of Michael is established as Father, Patriarch, God; and it is for all his children who come into this world, to learn and fully understand the eternity of that relationship.

Could we view our first Parent in his true position, we should find him acting in a similar capacity to the whole family of man, as each father does to his individual family, controlling, at his pleasure, all things which relate to the great object of their being - their exaltation to thrones and Godlike powers. We can conceive, from Scripture, principle, and analogy, that Adam's watch-care is ever over mankind; that by his own approbation and direction Gospel dispensations have been revealed from heaven to earth in different ages of the world; that he was the first that ever held the keys of Gospel power upon the earth, and by his supervision they have been handed down from age to age,

whenever they have been among men; that under his direction a Deluge once swept the earth of the wickedness which was upon it, and laws were given to Israel, as a nation, to lead them to Christ; and that he will in the end call men to judgment for the privileges which have been extended to them in this world.

Hear what the Prophet Daniel says upon this subject:

> 'I beheld till the thrones were cast down, and the Ancient of days (Adam) did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. ... And behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' *(Daniel 7:9, 10, 13, 14.)*

Again, the word of the Lord through the Prophet Joseph, gives additional importance, if possible, to the part which Adam acts relating to his children, which reads as follows - '**But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all**.'

From the foregoing we are enabled to draw important conclusions, that before the coming of the Lord Jesus in the clouds of heaven, to take the reins of government upon the earth, Adam comes and gathers around him all that have ever held keys of power under him upon the earth, in any of the dispensations thereof to man; he calls forth the dead from their graves, at the sound of his trump; he brings them to judgment, and they render unto him an account of their several stewardships; the books are opened that a righteous judgment may be rendered by him who now sits upon his throne, not only as the Father, but the Judge, of

men; and in that capacity thousands minister unto him. An august assemblage are now gathered in one grand council around the great Patriarch of all Patriarchs, consisting of his sons, who have been faithful in that which was committed to them; and all this preparatory to that great event, when the greatness of the kingdom under the whole heaven should be given to the Saints of the Most High. Daniel saw that the Saints possessed the kingdom, by virtue of which Adam was once more in possession of the dominion given unto him before the fall, which was over every living thing that moved upon the earth, which rendered him the universal Sovereign and Lord of all.

At this important period, when Adam is reinstated with full power upon the earth, seated upon his throne, as Daniel saw him - a glorious and an immortal God, one like the Son of Man comes in the clouds of heaven (as oftimes represented by the Apostles), to the Ancient of days, and receives from him dominion, glory, and a kingdom; or in other words, Michael, having accomplished the work committed to him, pertaining to this world, delivers up an account of his stewardship over the same, to that character represented as Yahovah in the creation of the world, who reigns in unison with those upon the earth, until his work is fully accomplished - till the last great contest with the enemy, who has been released for a little season, is won; then he in turn delivers up the kingdom to the great Eloheim, that in the language of the Apostle, 'God may be all in all.'

This final surrender, we are to bear in mind, does not detract from the God-like power and dominion of our first Parent, nor of our Lord Jesus Christ. In the Patriarchal order of government, each and every ruler is independent in his sphere, his rule extending to those below, and not to those above him, in the same order. While the God of unnumbered worlds is acknowledged to be his God and Father, Adam still maintains his exalted position at the head of all those who are saved from among the whole family of man; and he will be God over all those who are made Gods from among men. Each and every God will be honored and adored by those over whom he reigns as a God, without any violation of the laws of heaven - without any encroachment upon that command which saith, 'thou shalt have no other Gods before me,' for the glory and honor of all true Gods constitute the glory, honor, power, and dominion of the great Eloheim, according to His own order of government.

We can conceive of no higher, or more perfect order of government than that which is embraced in Patriarchal authority. By virtue of this order, all Gods, whether in heaven or on earth, exercise a righteous power, and possess a just dominion. In this order, all are both subjects and rulers, each possessing Almighty rights and powers - Almighty rulers over those who have descended from them, at the same time rendering all honor and power to those from whom they have descended. What a glorious system of order is here portrayed - one in which an innumerable succession of Gods, Patriarchs, and rulers, can reign forever in the greatest possible harmony that can be comprehended by intelligences, while each is independent in his position, as is all intelligence. As the great Eloheim is supreme and Almighty over all His children and kingdoms, so is Adam as great a ruler, or God, in his sphere, over his children, and the kingdom which they possess. The earth and all things upon it were created for Adam, and it was given to him of his Father to have dominion over it. In that dominion he will be sustained throughout all eternity.

In relation to this earth alone and its inhabitants, Michael and Gabriel have perhaps held the greatest keys of dominion and power. They were, both in their day, Fathers of all living, and had dominion given unto them over all things. Gabriel, or Noah, held the keys of this power under Michael, and to him he will render an account of all things before Michael renders an account of his stewardship to Him whose dominion reaches over many worlds, and who is God over all Gods. These two important personages have ever been watchful of the interests of their children, hence we find them ministering from time to time to holy men upon the earth - Gabriel often appearing unto Daniel, and opening to his view the most wonderful visions of the future, by which he could act as a God to the people, outvie the wisdom of the astrologers, and so control the elements that the burning furnace could have no power over him; Michael also coming to the release of Gabriel, when he was withstood one and twenty days from answering Daniel's prayer.

We also read of Michael disputing with the Devil about the body of Moses, probably because the Devil was not willing that Moses should be translated, inasmuch as he had sinned; but even in this, Michael was the great deliverer. Again we read that Michael shall stand up for the children of his people in a time of

trouble such as never was since there was a nation, and at that time every one that shall be found written in the book shall be delivered, and those who sleep in the dust of the earth shall awake.

From these and many other Scriptures, we find that those important personages are clothed upon with no mean authority, and that Michael has power to deliver men from the power of the Devil, which is death; that by the sound of his own trump - the trump of the archangel, the nations of the dead shall awake and come forth to judgment, and there render an account to the Ancient of Days seated upon his burning throne. Then shall the nations know that he is their Judge, their Lawgiver, and their God, and upon his decree hangs the destiny of the assembled dead. Yes, our Judge will be a kind and compassionate Father, by whom none can pass, but through whom all glory, dominion, and power, will be ascribed to the great Eternal."

END

APPENDIX

Notes on this edition

The idea of reprinting this book came from Brother J. LaMoine Jenson, who brought to the attention of the publisher that the fourth edition of Joseph W. Musser's book differed in many substantial ways from the 1963 version published after his death (presumably under the hands of his son Guy).

The text of the fourth edition was supplied by Jonathan McCurdy, who had diligently scanned it in. It was subsequently compared to a copy of the third edition (an original copy which had belonged to Eslie Jenson), and any additions or changes that had not been made by Musser were deleted, and any deletions were restored.

The majority of additions to the fourth edition were just extra quotations from early Mormon General Authorities, although there was some substantial additional commentary added (notably in chapters 3, 6 & 7). The text was re-ordered also, with the original chapter 4 (and part of chapter 3) being combined with chapter 2, which was split into three chapters (2, 3 & 4) in the fourth edition.

Although we have endeavored to restore the text exactly to how it was in the third edition, where the fourth edition has added more complete references to quotes we have used them, and all references have been moved to footnotes (except when quoting other authors who use them in their text). The third edition also sometimes had “quoted” passages completely in bold type, whereas we have put only those lines specifically emphasized in such a typeface (the fourth edition italicizes them).

Finally then, for the first time since 1945, “Michael, Our Father and Our God” is back in print as the author originally wrote it.

Editions Compared

1945 (3rd) edition	1963 (4th) edition	2005 (3rd) edition
Chapter 1 (page 3)	Chapter 1 (page 1)	Chapter 1 (page 6)
Chapter 2 (page 13) (page 17) (page 22)	Chapter 2 (page 13) Chapter 3 (page 30) Chapter 4 (page 47)	Chapter 2 (page 21) (page 25) (page 32)
Chapter 3 (page 35)	Chapter 5 (page 81)	Chapter 3 (page 51)
Chapter 4 (page 48)	Chapter 2b (pages 22–29)	Chapter 4 (page 68)
Chapter 5 (page 55)	Chapter 6 (page 97)	Chapter 5 (page 77)
Chapter 6 (page 60)	Chapter 7 (page 104)	Chapter 6 (page 85)
Chapter 7 (page 68)	Chapter 8 (page 119)	Chapter 7 (page 96)
Chapter 8 (page 73)	Chapter 9 (page 127)	Chapter 8 (page 102)
(not in 3rd edition)	Conclusion Appendix I Appendix II	

As the book is printed in a different typeface and a different size of page from the original third edition, the page numbers in this version do not correspond with the original printing of the third edition.